



the war cry

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men behind the leader

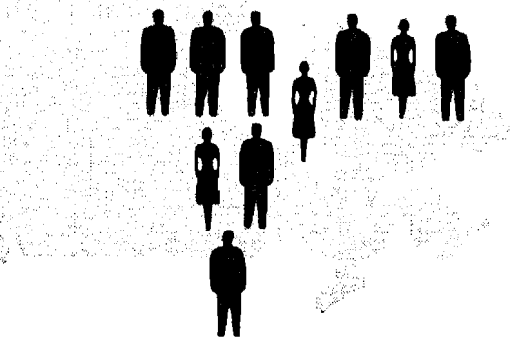
ACSAL is a word which is becoming widely used among Canadian Salvationists. It stands for the Advisory Council of Salvation Army Laymen, a development which has come out of the Canada and Bermuda Territory and will no doubt soon spread to other lands. ACSAL made its public debut at a men's rally in Toronto last October. This was a matter of convenience, for "laymen" in this context includes women. At this rally General Frederick Coutts, the International Leader of The Salvation Army, answered suggestions put to him by four members of ACSAL's national council — a body of twenty-two men and two women representing every part of the territory. The General took the opportunity to point out that, though organized on military lines, this Army is by no means an autocratic establishment and that ACSAL is not introducing any democratic principle that was not already in the Army's constitution.

"Theirs not to reason why" epitomized the courageous acceptance by dutiful soldiers of an irresponsible order given at Balaclava. More often it has been the comfortable reaction of those who reluct-

antly move only when they are prodded. True soldiers are not automatons relieved of the responsibility of thinking for themselves.

As General Coutts said at the ACSAL meeting: "Someone must make the decisions and shoulder the blame if things go wrong." The Bandmaster who sat on his right, on this occasion, must himself decide what music is suitable for his band to play. He does not ask for a majority decision from his men. The Young People's Sergeant-Major seen on the General's left in the picture does not call for a show of hands when he holds a conference with his youth workers. They are as anxious for the good training of the young people as he is himself. He weighs their advice and then makes his decision. The Commanding Officer of the corps does not command, in the sense that his orders are orders. He delegates authority so far as he is able, but the ultimate responsibility is his. The same principle obtains up through the higher echelons to the General himself.

Next Sunday is designated in Canada as Laymen's Sunday. "Lay" Salvationists are those who have not been commission-



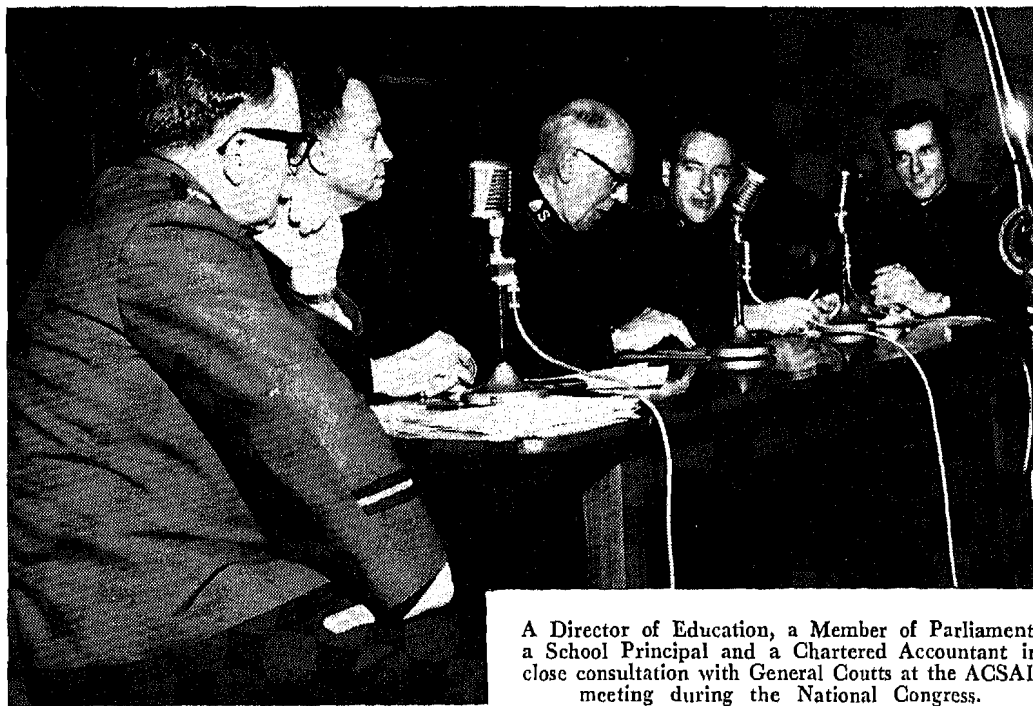
ed as officers, and therefore not required to submit to the stricter discipline this would entail. Nonetheless, by the terms of their soldiery, they are as equally committed to dedicate themselves to "the Salvation War"; concerned to give all that they have in time, thought, talents and goods to see that it is carried through effectively.

ACSAL has grown out of this concern. It will endeavour to examine problems, undertake projects, give advice to Army leaders and communicate to them the ideas, opinions and convictions of their fellow Salvationists.

Salvationists are not mere cogs in an international machine centred upon one leader. Headquarters is not the one dynamic. The movement functions perfectly only when every wheel is a driving force. But the force must be none other than that of the Holy Spirit. The needs of the Christian cause must never be subordinated to our own personality needs, our limited conceptions or our own personal advantage. We dare not magnify self at cost to the Kingdom of God, whose Founder, in discussing worldly authority, said: "I am among you as He that serveth" (Luke 22:24-27).

The leadership of the Christian Church was entrusted to those eleven disciples of Jesus who remained faithful to Him. In the few years that they were with Him they were sufficiently schooled by Him regarding the power that would be available to them and the pitfalls to which they would be exposed. After Pentecost their dynamism spread to other Christians so that people like Stephen and Philip, though minor officials in the Church, displayed outstanding initiative and assumed leadership when and where and as required.

All groups, Christian or political, lose their force when they lose sight of the cause to which they have been passionately committed. It is this that accounts for the lack of leadership today. By its emphasis on mutual responsibility ACSAL is pointing the way to the solution of many problems in the Army. Incidentally, the same solution is required in the world at large.



A Director of Education, a Member of Parliament, a School Principal and a Chartered Accountant in close consultation with General Coutts at the ACSAL meeting during the National Congress.

the war cry

CANADA AND BERMUDA

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IN THIS ISSUE

THIS issue features the activities of Salvationist laymen in general and ACSAL (Advisory Council of Salvation Army Laymen) in particular. The ACSAL questionnaire has not only gathered a great deal of interesting information, opinions and ideas regarding aspects of SA activities, it has started much talking and some of this is expressed on pages five, six and seven.

This is all to the good. Salvationists are traditionally men of action rather than words. Their leaders don't mind words when the spokesmen are themselves prepared to translate them into action.

The editor and his staff are also glad to take advice from those able to give it, and the new look with which we have started the New Year is from suggestions made by Salvationist designer Ken Leach of Danforth Corps, seen below at the telephone—probably giving a little more of his time to queries from our staff



Another well-known Salvationist, Lieut.-Commander Ernie Ball (the rank is RCN not SA), seen above with his wife, comments on one of the ACSAL questions (see page 5).

EDITORIAL:

LOST LEADERS

THERE are few born leaders: generally they are made. Among the ranks of young Salvationists there has always been an immense reservoir of leadership potential. Only the inequalities of educational and social provision kept us from tapping it more effectively. This is no longer the case. Not only are our young people grasping the academic opportunities now offered them but they are living in an age when youthful independence and initiative have every encouragement.

It must also be said that work in a mechanical age has become so automatic that comparatively little room has been left for initiative. There is also a multiplication of committees in which the man who dislikes responsibility shelters himself under the collective wisdom of his fellows; and often those most willing to give advice are the least ready to make decisions. It is also an age of mass media which can mould the mentality into an easy acceptance of standardized opinions and culture.

Can we recognize the same symptoms inside our own Movement? Have we encouraged our children to do no more than conform to our unique Salvationist culture? Do we show an unholy fear in sheltering them in the sections of a well-organized young people's corps? Could we not better "hold them for the Army" by exposing them to the challenges of the hard little corps which will stretch and develop their spiritual sinews?

ACSAL's first great service to the Canadian Territory is the circulation of a long, detailed questionnaire, the results of which are to be assimilated by computer. There are many more questions it could profitably pose. Salvationist parents could ask some of themselves.

If our child is reluctant to enter into the kind of corps activities which fill so much of our lives, is it because he finds no challenge in what he sees to be little more than an in-group, which makes no impact upon the neighbourhood it claims to be trying to influence? Does he note that our enthusiasm for material success in beautiful new halls and larger and better musical sections outweighs our concern for the spiritual and physical needs of the world in which we live? Maybe, this is where we lose our coming leaders.

The old-fashioned phrase for this was "love for souls". This was the atmosphere breathed in an early-day Salvationist home. What the family lacked in educational advantage was more than made up for in holy zeal. In their evangelical enterprises the family had often to "go it alone". By trial and error they evolved the right tactics. That is how leaders were trained.

You can't do that if the home—and the corps—is merely a beleaguered citadel of moral standards surrounded by encroaching godlessness.

Remembered

AMONG the tributes paid to the life and work of Mrs. General Coutts at the Remembrance Service at Regent Hall, London, were those of Colonel Mrs. Muriel Thompson, who had been taught at school by Mrs. Coutts, and Songster Leader Douglas Collin, who described the departed leader's practical interest in Salvationist students.

"Our Bessie's" involvement with people shone through all that her sister-in-law, Home League Secretary Mrs. H. Lee, revealed in her comments. Bessie's first convert was a drunkard who suddenly appeared and caused a guard parade (Mrs. Coutts was then the Guard Leader at Warrington) to turn into a prayer meeting. At the funeral service at Camberwell, Mrs. Mingay likened Mrs. Coutts to Catherine Booth in her sacrificial care for all, and Captain John Coutts (who had flown from Nigeria to be present) spoke of his mother's influence in the home.

Both meetings were led by the Chief of the Staff, assisted by the International Staff Band. Messages were read from all over the world. Warrington, the home corps of Mrs. Coutts, was represented by the Salvationist Deputy Mayor (Councillor J. Urmston).

Changes

CHANGES involving eleven of the Army's top leaders, two of whom have been promoted to the rank of Lieut.-Commissioner, have been announced by the Chief of the Staff.

Following the retirement of Lieut.-Commissioner Bramwell Cook, Territorial Commander for

the Australia Eastern Territory, Commissioner Hubert Scotney moves from Melbourne to Sydney to take his place. Commissioner Fredk. Harvey, Secretary for Trade in Great Britain, goes to Melbourne as Territorial Commander for the Australia Southern Territory. Colonel Hubert Goddard is promoted Lieut.-Commissioner and becomes Secretary for Trade. Colonel Laurids Knutzen follows him as Head of the Secretary's Department, International Headquarters.

Lieut.-Commissioner Francis Evans, Conference Secretary at International Headquarters, becomes Territorial Commander for New Zealand, following Commissioner Charles Davidson, who is appointed Travelling Commissioner.

On the retirement of Commissioner Dorothy Muirhead, Leader of the Women's Social Services in Great Britain and Ireland, her second in command, Colonel Julia Tickner, takes over the leadership and is promoted to the rank of Lieut.-Commissioner.

Colonel Bramwell Tripp, Field Secretary for the U.S.A. Central Territory, becomes Chief Secretary for that area, following the retirement of Colonel Douglas Norris.

On Record

SOMETHING new at Danforth is the annual report which has just been issued to soldiers and adherents. This excellently produced document of twenty-five pages provides detailed information of the corps' activities and financial position and what it hopes to accomplish in the future through the planning of the corps

council and the seven partnership committees.

In connection with its eighty-fifth anniversary Hamilton Temple Corps has produced a profusely illustrated brochure covering the corps history and present establishment, as well as old pictures of the locality. Tucked into the back cover is a record which includes a message from the corps officer, Captain Arthur Waters, and music by the band and songsters.

Baker's Sunday

A THIRTEEN-inch two-column ad in an Ottawa paper announces "No more Sunday baking at Morrison-Lamothe".

The proprietors say that though their bread has been baked on the Sabbath "for generations" they have now been able to rearrange their business so that all their employees will be free on Sundays. The chairman of the board, Mr. Cecil Morrison, says: "For us it is a dream come true that all our employees can be with their families on this day". Brigadier John J. Smith, the Army's Public Relations Officer in Ottawa, extended the Army's congratulations to the firm.

SOS

A STRANGE expression came over the face of the male telephone operator at the Army's men's social service centre at London, Ont., when the female caller said anxiously: "I need help. What shall I do, I'm going to have twins?"

What she actually wanted was two layettes. She was directed to where that particular need could be, and was, met.

HOW MUCH FOR A POUND OF HAMBURGER?

THAT'S a simple enough question, I thought. After all, what would be more widely known than the price of a pound of hamburger? And I proceeded to try the question on for size, with several of my acquaintances.

Was there agreement among this small circle as to this basic fact in so many Canadian households? There was not! "Fifty-nine cents a pound", said one. "If you try hard enough you can get three pounds for a dollar", volunteered another friend helpfully. "I think forty-nine cents a pound is more like it", said one wise in the ways of cooking. "Well," remarked a middle-of-the-roader, "it all depends on where you buy it". No chance of price fixing here!

I found out as well that the mere word "hamburger" is not considered an "in" term these days. You never buy hamburger. Don't look for it—it's hardly ever there. Of course, you can purchase hamburger steak, or minced steak, or ground chuck or even fresh ground shoulder—but not plain old hamburger..

So what's in a name? A mince by any other name would taste as sweet! What bothers me—not with a real worry, mind you, but with an occasional little nag which upsets the equilibrium momentarily—is not the taste but the price.

I once had the temerity to ask a neighbourhood butcher why



C.B.C. Photo

the price of hamburger didn't ever go down. I should have known better, for he was one of these fellows with the voice of a regimental sergeant-major. He transfixed me with a baleful stare and, with jovian thunder proceeded to repeat my question for the benefit of all in the meat shop. "Why doesn't the price of hamburger go down? (a pause for breath and for effect). Simple—as any one with eyes can see

(I didn't realize I had this deficiency). There just ain't enough cows to go around."

Having delivered this masterly piece of irrefutable and uncheckable piece of information he turned again to me and inquired gently, "How many pounds—one or two?"

Perhaps my eyes were seeing double but every time I left the dingy city for a drive in the country I could see plenty of cows.

There were few pastures without their quota of walking hamburgers munching with bovine contentment. But who was I to argue with a butcher!

Even though I saw plenty of cows I wasn't the expert. Nor did I care to be. I was reasonably content to pay the price and take what was given — despite the fancy name. Even if I wasn't content to do this there was little I could do about the situation. I was a consumer, not a producer.

Some people think that it's the same with religion. The experts and the theologians have got God all sewed up with fancy names and high price tags. There's not much room for the ordinary person who feels, now and then, that he'd like to be a better person. He thinks that God is the only one who can help him but there's no way in.

I mean, if a fellow has to learn all the language and know all the fancy words and terms then it's no wonder that God is priced right out of the market.

The beauty of it is that this isn't the case at all. Nobody has boxed God in and no one ever will. He's not captured in dead words and meaningless phrases. He is alive and waiting to enter the life of any willing person.

God realizes that people can't make themselves good. He knows that the longing is there though, that sooner or later everyone faces the unpleasant truth that he is a crummy person inside.

When a person comes face to face with this fact then God can get to work. He is willing to make a radical personality change—to forgive sins—to give new motives and to give new power. All He wants to start the job is a person's willingness and intelligent response to His leadings. R.M.



Life's a fun time

AGREED! It's good to be alive, to have lots to do and to be on the go. At times the routine at the office gets a bit stale and the monotony of the store or the factory gets on your nerves. But then there's the weekend with a swinging party at somebody's house, or a chat with the fellows in the local tavern.

Sit back, stretch out your feet and give a sigh of contentment, "I've got it made. Sure, I've got a few problems, but so has every one else. They'll all work out without me worrying about them too much."

There was a rich farmer, once, who felt pretty good because there had been a bumper crop. In fact, the crop was so good that he was having to tear down his barns and build much bigger ones. He didn't mind that though, because he expected to receive a full return on his investment. Nothing quite as satisfying as having a corner on the local feed market. That way he could ask his own price.

One night in particular he was feeling pretty proud about all this and he went to bed in this frame of mind. He said to himself, "Soul, you have plenty of good things stored up there for years to come. Relax! Eat, drink and have a good time!"

God said to the rich farmer, "You fool, this very night you will be asked for your soul. Then who is going to possess all that you have prepared?"

A good question. What's your answer to it?

BIBLE School

Songs of God's People

IN our opening study it was mentioned that the Psalms in the original Hebrew were poetic in form and were used as the hymn book of God's chosen people especially following the time of their captivity and their return to Jerusalem. This did not imply, however, that they were all written at that time, although some may have, but many had an ancestry much older than this.

It has been the desire of many scholars of recent vintage to look behind the applied meaning of the writings of God's word to endeavour to discover the *sitz im leben*, or the life situation, in which the particular passages were written. As with all reactions, there is the inherent danger of going too far with this, and looking only at the actual circumstances of the historic situation without realizing that there is often a far deeper meaning to be gathered than just the understanding of the facts at the moment.

In an endeavour to link these two approaches to a particular portion of Scripture, it is desired that this study devote itself to a detailed examination of Psalm 2, a most wonderful poetic work. On the purely mechanical level, it might be noted that a marvellous example of the parallelism, referred to in last week's study as characteristic of Jewish poetic form, is to be found in verse four, where the author states,

He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

Parallelism involves the saying of the same thing twice, using different words each time.

It was indicated in last week's study that the Psalms can be categorized in a general way under five distinct headings, and it was hoped that each of the types could be observed in the study of writings from book one, covering Psalms 1 to 41. This particular Psalm comes under the heading of Royal Psalms, for it has to do with kingship. Others in this type can be found in Psalms 18, 20, 21, 45, 62, 101, 110, 132 and 144:1-11.

Under what conditions did the writer of this work conceive his poem? It is the considered opinion of most scholars that the event was the coronation of a new king, the we might call him) "poet laureate" of the period writing a work to be dedicated to the monarch, just as has been done on the ascension to the throne of kings and queens of England, or as Robert Frost did at the inauguration of President John F. Kennedy.

As was the case with many of the transitions of monarchy in those days, there was a general feeling of unrest; the former dominant, and sometimes repressive force, was gone and the people were feeling the need for new freedom (see 1 Kings 12:4). However, the continuity of the monarchy is to be maintained, in the case of the nation, Israel, because the king is God's king; in fact, in the case of David and his son, Solomon, they are likened to God's son, since they were the anointed of God. This whole passage has a striking resemblance to the words of God through Nathan, the prophet, (2 Samuel 7) at the time when David desired to build a house for the ark of the covenant.

One scholar has suggested that the infer-

ences in the Psalm make it very likely to have been written with reference to Solomon, but this is by no means a general opinion. Suffice to say that the poem observes some of the poetic niceties that would attend a regal accession to the throne, but the underlying implications, as will be seen later, go far beyond this superficial concern.

The poem gives the feeling of a conversation with three voices uttering profound thoughts, followed by the poet himself summing up the meaning to be implied. The three voices express themselves in the natural divisions of the work. Verses one to three speak of the rebellion of the people against the new monarch, culminating in the phrase,

*Let us break their bands asunder,
And cast away their cords from us.*

Verses four to six echo the voice of God,



the setting changing from the earthly to the heavenly, as He reacts to the folly of His people in their frustrating rebellion. The accession of the new king is placed in its true perspective as He says,

*Yet have I set my King
Upon my holy hill of Zion*

The next voice we hear is again from heaven, but is on behalf of the new monarch who foreshadows the One who is to be King of kings. His authority is declared, and his awesome power is revealed as he has ability to "break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel".

In summation the poet enjoins all to wisdom, calling all to allegiance to the new king, and ends on a triumphant note, which is almost jarring in its contrast with the rest of verse twelve. The benediction to the Psalm is,

*Blessed are they that put thier
trust in Him.*

The clarity of the picture presented in these twelve verses plus the very obvious possibility of linking them with the Messianic expectations of the people is reflected in the use made by the writers of the New Testament of the words and thoughts expressed in this Psalm. On no fewer than five occasions are three direct quotations made.

Verse two is interesting since the writer of the book of Acts (4:27) sees the "kings of the earth . . . and the rulers take counsel together" as a reference to the unholy alliance that was effected between King Herod and Pontius Pilate on the occasion of the Crucifixion of our Lord. David Redding links the futility of the conspiracy here with

Continuing studies in the Book of the Psalms

by CAPTAIN MALCOLM WEBSTER, B.A.

the words of Ozymandias as he says, "My name is Ozymandias, king of kings, Look on my works, ye Mighty, and despair!"

"At this point (where 'he who sits in the heavens laughs')", says James Stalker, "the poetic originality of the poem reaches its climax". The thought of the Almighty laughing on an occasion such as this might, at first, seem revolting. But surely the sight, viewed in proper perspective, can produce just such a result. Mr. Redding gives us the picture of the earth as "a pea between God's fingers".

I am reminded of my first airplane flight, taken in a small, two-seater, single-engined plane. It was a thrill to be airborne; but the impression that has remained with me is of looking down on the dots of people, moving about the streets of the city over which we were flying, and thinking how insignificant they all looked, even from the vantage point of 1,500 feet. How much more insignificant must rebellious man look to Almighty God, creator of our world and also of our universe. No wonder He laughs!

But, as we tolerate our two-year-old son's first impudent rebellion as he "takes on" his parents, our initial amusement soon turns to concern and reaction if it continues. Just so God points to the authority of the newly crowned king as being of His anointing and of His choosing. Dr. Joseph Parker says, "First (there is) laughter, as a proof of the utter impossibility of injuriously affecting the standards and purposes of God; after laughter must come the judgment, which shows how dangerous it is to play with fire."

The reference to Zion was first to one of the hills of Jerusalem, later to the area of the temple and worship, later to the city of Zion, and finally to the people of God.

Verse seven, and particularly the phrase, "Thou art my son, this day have I begotten Thee", is quoted on three occasions in the New Testament (Acts 13:33; Hebrews 1:5; 5:5) and linked with the final confirmation of the Sonship of Christ as seen established with His resurrection.

The harshness of verse nine is considered by some to be poetic rather than actual. David Caldwell would have us to understand that the weapons of Christ are no rods of iron, but the overwhelming power of love. In writing of it, he says, "The northern oceans are often filled with mountains of ice reaching not only far down into the deep but towering also to the very clouds, and threatening to crush to atoms everything with which they come into collision. Nevertheless, how soon do a few days of light and heat of the sun rob them of their strength leaving the frailest barque to speed on its way over unobstructed waters. It is this way that the Sun of Righteousness operates."

In the final section, John Patterson suggests that a better reading for verse eleven and the first part of verse twelve would be "Serve the Lord with fear and trembling kiss His feet", the kiss to be that of a legiance. This makes sense out of a difficult passage.

And to conclude, it might be wise to quote the final phrase as translated by the Jerusalem Bible, "Happy all who take shelter in him."

aids

TO DEVOTIONS

THE question lay—innocently enough—in the section of the survey labelled “the corps programme”—as it affects society at large. It asked:

Do you think the Army in Canada should institute a type of Salvation Army Peace Corps whereby lay Salvationists with specialized training in the field of medicine, sociology, education, business technology, or specialized trades could give a two to five year period of service in Army institutions of missionary countries, or underprivileged areas of Canada?



The ministry of Salvationists in New Guinea to a crowd waiting in a line-up for the theatre.

THE NEEDS ARE REAL

Lieutenant-Commander Ernie Ball, of the Canadian Armed Forces, Naval Section, is an active Salvationist who grew up in the North Toronto Corps. While studying in the United States he was Corps Sergeant-Major at the new Monterey Peninsula Corps in California. He is presently Young People's Sergeant-Major at Parkdale Citadel, Ottawa. He is married to the former Joyce Lynch, daughter of Brigadier and Mrs. Charles Lynch.

How did you feel as you ran across this question on the ACSAL survey? Frankly, it made me squirm.

However, perhaps an analysis of my reaction might give some further insight into what might be the Army's future role in society at large. The problem is that the question is based upon an idea that is not fully developed and couched in terms that are bound to elicit a response based on emotional associations rather than on logic.

If I answer “Yes”, I acquiesce to an incomplete concept. I would hate to see anyone rush out and attempt to put into effect such an explicit scheme based on a large number of affirmative answers to this question. Hence, I cannot answer “Yes”.

If I answer “No”, I have stated my disfavour with an altruistic idea in the finest tradition of Christian service. Hence, I cannot answer “No”.

If I answer “Not sure”, I shirk the responsibility to consider an idea which is sufficiently sound to merit detailed consideration. Hence, I must answer “It deserves serious consideration” and then qualify my answer.

Before some details are discussed consider this. When you came to the question, did you read the next question before you answered? I expected the next question to be “Would you go?”, and perhaps be caught in a very basic inconsistency. The combination of my two answers might then mean “I think it's a great idea . . . for somebody else!”

So much for the self-analysis and the usefulness of the question. But what of the idea?

I have long been aware that there is something very inconsistent in considering missionary endeavour to be a “calling” and considering other work classifications as “occupations”; for in speaking of work, we use the word “vocations”. Perhaps the difficulty is only one of word meanings, but there is still an issue here—that many of us fail to conceive of our daily occupations as true vocations. Of course, we cannot all be preachers and missionaries, but we can do our daily work as unto God and in the knowledge that we are doing His will.

But there is a further step. One measure of our vocation is our talent. If our calling is of God, we must explore every avenue to use our talent for the extension of His Kingdom. Isn't this the motivation behind ACSAL? Isn't this the motivation behind the stirring of the laity in all denominations to play a greater role in the affairs of the Church? God help us if we are motivated by selfishness—or by desires to restrict our officers to pastoral rather than total leadership roles!

Necessary Principle

In short, I believe that man is called to many occupations and God intends all of one's talents to be used in the building of His Kingdom. The idea in the question is in full accord with this principle, and I must endorse it.

But will it work? This is more a matter of attitude than any-

thing else. Let's re-state the question. How can it be made to work? Here I run up against the limitation of my knowledge of the real need.

It is not sufficient to attempt to round up a few recruits to dump on an unprepared institution. The challenge to this type of service must present a realistic goal and purpose which will transcend existing goals in the lives of the dedicated men and women who would respond. The sacrifices would be great: family circumstances, educational advancement, career, living conditions all must undergo modification. The purpose of such a mission must be clearly understood so that volunteers might make the choice.

Perhaps the idea of a “corps” conjures up unnecessarily the idea of a group out on a vague mission, when the real need might be better filled by asking for volunteers for specific tasks. If there is need for a corps, it is a need to provide an organizational means for a prospective volunteer to try this type of service for a month or two on a leave-of-absence basis. Later a decision might be made to take an assignment for two to five years.

From my point of view, this idea has real potential. I would suggest that a detailed listing of specific needs (not hypothetical needs) be established with estimates of support costs. A pilot project should then be commenced for placing people on a short leave-of-absence basis rather than on a long initial engagement even though the goal must be longer periods of service.

The question “Would you go?” is then very much in context and must be asked in order to assess the human resources for such a project. What about it? Would you go?

The climate was right

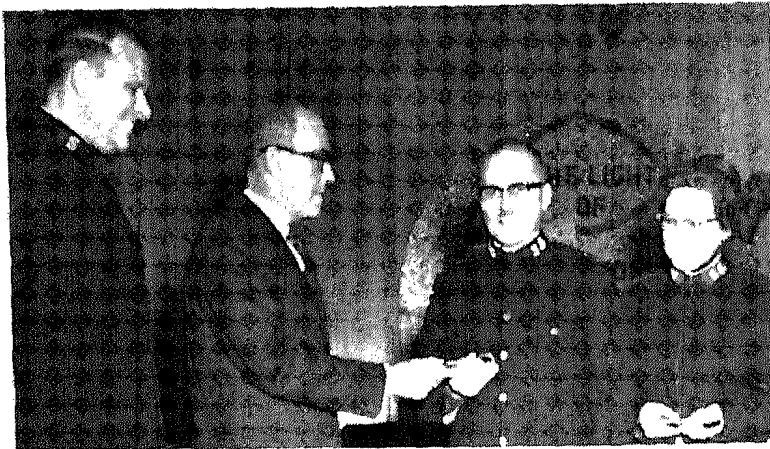
THE climate was obviously right. The response to ACSAL's “Survey of the Corps” has even surprised the professional survey experts. The percentage of surveys returned is encouragingly high, reports ACSAL Secretary, Charles Ede, and their content indicates a successful “pulse-taking” operation. ACSAL executives are confidently predicting that the survey will be of substantial worth to Salvation Army leadership levels.

At the “grass roots” level, the survey is already having an impact. It has triggered off local “think-ins” in many corps across the territory. Salvationists are comparing reactions to the sur-

vey's probing, and more clearly defining areas of concern for corps congregations.

This was not an unexpected side benefit of the project. The survey was designed not only to pick but to prod people's minds—to project ideas and get Salvationists talking, thinking and preparing ways for purposeful action.

Which ideas aired in the survey stimulated the most reaction? Full evaluation of survey returns will give the best answer. However, certain ideas attracted special attention from Salvationists in various parts of the territory, and their comments are carried in the article on this page and on pages six and seven.



During a visit by Canadian missionary officers, Brigadier and Mrs. George Oystryk (right), to Niagara Falls, N.Y., they were presented with the key to the city by City Manager, Donald O'Hara, in the presence of the local Commanding Officer, Captain Wm. Pacey.

CHRISTIAN EDUCATION:

Are We Doing Enough?

The writer of this article is Corps Sergeant-Major Gordon Woodland, a Salvationist member of the Faculty of Education, Memorial University of Newfoundland.

A SUBSTANTIAL part of the "corps programme" of the ACSAL survey was reserved for Christian education—and rightly so. Education in its broadest sense means development. Just as we seek to develop ourselves physically, mentally, socially and emotionally, so we should strive to develop spiritually. If, in the secular world, education is essential for the realization of one's potential, certainly it is necessary to nurture and develop one's faith, so that we may, as St. Paul exhorts, "Grow in grace and in the knowledge of our Lord Jesus Christ".

The more we know about a subject the deeper our insights are; and the clearer our understanding the greater will be our appreciation. We suggest that we would do well to study the Christian religion, to examine its beginnings and history, and try to estimate its great impact upon civilization. We must attempt to see it in juxtaposition with the other great religions of the world so that we may arrive at definite conclusions as to its superiority.

We are living in an era when the fundamental beliefs of the Christian faith are being examined and challenged. Young people more especially are showing great interest, and religious questions stand high on the agenda of their private discussions. Should we not as a denomination be providing an improved programme in Christian education which will stimulate thought and offer guidance?

Our Sunday schools and corps cadet classes have, over the years, given leadership in this direction. They have done well and are making strides toward improvement. It is refreshing to note that new approaches and updated materials are being introduced in an attempt to meet the needs of modern-day, inquiring youth. But are we doing enough? Are our programmes reaching all the

young people under our care?

It seems to this writer that there must be a large number of Salvationist teenagers who, because they have outgrown Sunday school and are not attached to any other organized group of the corps, become "lost" to the Army. Could not these form the nucleus of discussion groups with a well-organized programme, tailored to suit the needs of different age groups? Study and discussion would form the foundation stones of such groups, under the guidance of competent leaders. The necessity of good leadership cannot be over-emphasized.

We are not suggesting that this is necessarily a new idea. Groups, such as these envisaged in this article, are operating successfully in some corps at the present time. The question is "Are we utilizing this technique of Christian education to its fullest extent?"

What would constitute a course of study for such groups? While we do not presume to have all the answers, we will offer a few suggestions. The study of the Bible is fundamental to a study of the Christian faith. Selected parts of both Old and New Testaments would be studied "in depth" for providing a back-

A recent involvement of lay Salvationists in the programme development of the local corps has been by means of the Partnership in the Gospel programme. The committee which functions at the Willowdale Corps, Ont., is seen. From left to right are Brother John McCaffrey, contact chairman; Captain Norman Coles; Bandmaster Bert Wormington, general chairman; Brother Charles Adnams, vision chairman; and the corps officers, Captain and Mrs. David McNeilly. Special events chairman, Mrs. Ruth Rutter was absent when the photo was taken. See also page fourteen.



MUSICAL FORCES:

A HINDRANCE TO FELLOWSHIP?

THE ACSAL survey question, "Has the fact of your not being a bandsman or songster helped or hindered your participation in the fellowship of your corps?", touches upon a topic that has been discussed many

ground for understanding the development of Christianity.

Some people feel that it is unfortunate that the Christian Church has divided itself into so many segments or denominations. Whether we agree or disagree, we have to accept this fact, and that we, as an Army, form one of these denominations. Any study of Christian education should include a knowledge of the history and beliefs of one's own denomination. We should know not only what we believe, but why we believe it. The latter will require much more study and thought than mere acceptance of a belief. A study of the beliefs of other denominations, too, should extend our horizons and help us become more tolerant.

On a broader base, a knowledge of the basic beliefs of the world's historic religions such as Hinduism, Buddhism, Islam and Confucianism would help us see the Christian religion in true perspective and, as pointed out earlier, lead to a greater appreciation of Christianity.

Perhaps even more important than the study of religions and denominations would be a study of how Christian principles may be applied in everyday living. The true test of any religion is not what it believes but what it practices. The manifestation in the lives of individuals of the Christian characteristics of charity, honesty, love of one's neighbour and the possession of a spirit of forgiveness — to mention only a few—should be the ultimate goal of any Christian education programme.

These are lofty ideals, and may best be realized as one makes a definite commitment to the service of our Lord and Saviour, Jesus Christ.

times. Sadly, it is also one that brings to mind the young people, not musically inclined, who have left our corps.

Nor is it a subject that affects only young people. It was my pleasure to have been a bandsman for more than thirty years. Eventually, ill health forced me to resign. The change from bandsman to pew occupant was a drastic one—in the new environment I felt "out in the cold". A few months later, I replaced (perhaps unwisely) my uniform with "civvies", whereupon the atmosphere seemed a degree or two cooler. This despite the fact that I remained a soldier, and was one of several retired bandsmen in the corps who had done the same.

For some years thereafter, I was not asked to assume any responsibility or participate in any corps activity, although throughout my bandsmanship I had been actively engaged in various phases of the corps ministry. If I had not been a Salvationist at heart, I think I would have left the Army.

Is it just a coincidence that in the corps I attend, six members of the census board are either active or retired bandsmen? One could well ask if a musician's bond is one of the necessary qualifications for responsibility in corps affairs.

It would seem to me, then, that in larger corps particularly, there is a definite sense of becoming an "outsider" when not involved in band or songster duties. This is regrettable—for I am convinced that the Salvation Army's greatest potential lies in the unused talent of people "in the body of the hall".

What can be done to bring the non-musical Salvationist out of isolation? Perhaps the answer lies in a fully representative and efficient corps council. Such a unit can give a voice to the corps family at large and explore and tap its full potential for varied forms of Christian service. It would help the many capable soldiers outside our bands and songster brigades contribute something of real value to the Army.

It has been said that the vision of a corps radiates from the minds of census board members. With a fully operational corps council, this vision can be improved, perhaps even renewed. Today, we must look forward or perish—and looking forward will unavoidably involve the use of every available human resource.

—A non-musical voice

Support Laymen's Sunday

In Your Corps

☆ By Your Prayers

☆ By Your Participation

A Nucleus for Action

SONGSTER MRS. GORDON JARVIS, an active Salvationist in the Earls court Citadel Corps, a daughter of officer parents and a registered nurse, writes of her reaction to the emphasis of the ACSAL survey.

ONE of the Salvation Army corps' purposes as expressed in the ACSAL survey was headed "Christian influence" and read: "To help its members exert a positive Christian influence in all aspects of their daily life; and to encourage them to attain professional and vocational skills in order for Salvationists to make a Christian witness in all areas of society."

In the military sense of the word, a "corps" is a nucleus for action. Whether the action is effective or ineffective depends upon the degree to which one believes in the cause he is defending, as well as on the skilled guidance given by those who direct the activity.

In any worthwhile endeavour, it is a most desirable if not an essential factor that there be some unity of thought regarding the purpose of the group. Exerting a positive Christian influence should mean exerting an effective witness for Christ. It means basing one's value system on principles which the individual

interprets as being most like the Christ he understands. We should be mindful, too, that the most effective means of influence is not always verbal.

The emphasis in corps activity must be essentially on the contribution of the individual, so that the collective witness of the group might be more meaningful at all socio-economic levels. In this day of rapid social change no man is an entity unto himself. Persons outside of Army circles expect Salvationists to have an appreciation of a difference of opinion concerning moral and religious values. They do not necessarily require of us an acceptance of their viewpoint. Are we not also grateful for their degree of appreciation of our viewpoint?

We must be thinking people! The beliefs we hold that can be verified through reasoning must be justified. Yet still we must possess that ability to accept through faith the aspects of our creed that surpass the realm of intellect—also the conviction to stand by what we choose to be-

lieve! We must be definite when we have an opinion on moral or social matters, rather than remaining aloof, fearing criticism or rebuff. Perhaps, then, the thinking of a status-conscious society (in which the opinion of the person possessing degrees is heavily weighted), will appreciate the stand of the Church even more.

One realizes with gratitude the manner in which active corps participation has prepared us for speaking in public, developing confidence in expressing personal viewpoint, and appreciating music. Undoubtedly many persons have exercised a considerable degree of tolerance and empathy as we were given the opportunity not only to grow spiritually but to develop as a person. This was emphatically pointed out to me by a friend who expressed how much she envied the opportunities the Salvation Army corps had provided me. In developing as a person, corps activity has provided the opportunity to display a kindred spirit over a cup of coffee at social functions. The wholesomeness of the fellowship enjoyed in many of our bands and songster brigades assists us in establishing guidelines for interpersonal relationships outside Army circles.

It is thought-provoking to ask whether service rendered through the medium of the corps is based on devotion for Christ, or whether such service has become a harness of routine and a heavy taxation upon one's time. The in-



Brigadier Joshua Monk (left) discusses weekend programming for the anniversary celebration of the Winnipeg Harbour Light Corps with Major Austin Millar (right) and Brigadier Ted Dyck.

fluence of each corps will become increasingly effective providing we keep mindful of the following:

- (a) The importance of talking to God, seeking His guidance for all decisions made;
- (b) The application of biblical truths to daily living;
- (c) The recounting of everyday experiences in which God has been sufficient not only for the gains in life but also the losses;
- (d) The necessity to encourage Salvationists who are seriously evaluating their beliefs;
- (e) The fact that many persons in a corps are subject to the same problems Salvation Army social institutions are dedicated to assist in overcoming;
- (f) The special needs of all corps members, from the junior soldier to the most senior, and endeavouring to plan corps activity to meet these needs;
- (g) The advisability of encouraging our young people to develop leadership ability.

Every Salvationist must be encouraged to prepare himself to make the most meaningful contribution to life according to the potential bestowed upon him, regardless of his sphere of activity. We could all exert a more positive Christian influence by seeking guidance from the Source to whom Anna Waring turned, as she penned:

*I ask Thee for the daily strength
To none that ask denied,
A mind to blend with outward life
While keeping at Thy side.*

A DAY WITH THE WORD

Bramwell Booth Temple

TORONTO — JANUARY 19th
2:30 P.M. - 8 P.M.

THEME:

"Can I Know God?"

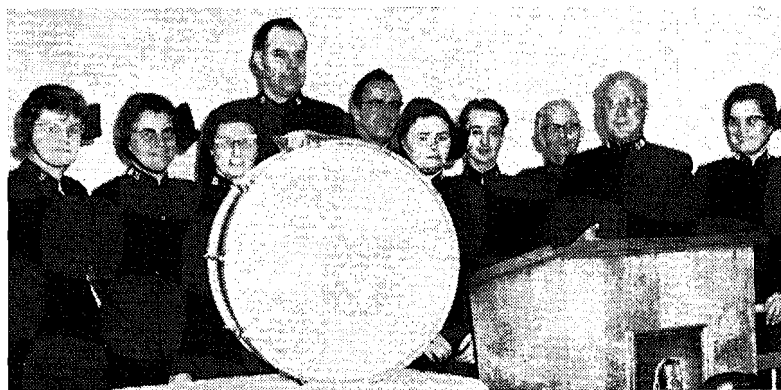
LEADERS:

Commissioner and Mrs.
Clarence Wiseman

SOLOIST:

Songster Mrs. Marion Braund

Music supplied by the Cadets' Band
and Chorus — Toronto Temple Band
— Scarborough Citadel Songsters.



ABOVE: A new drum is presented to the Thorold Corps, Ont., by the Dundas Corps. Included in the group are Lieut.-Colonel and Mrs. Arthur Moulton, Major Margaret Green, Captain Lois Lowry and Aux.-Captain and Mrs. Donald Adams. RIGHT: New soldiers enrolled at the Prince Albert Corps, Sask., by the Commanding Officer, Major Glen McEwan. BELOW: Veterans of the Winnipeg Citadel Corps are seen with the Corps Officers, Captain and Mrs. Gordon Brown on the occasion of the eighty-first anniversary celebrations.



NEW BUILDING FOR GROWING COMMUNITY

A BRILLIANT, sunny day with near zero temperatures greeted the Territorial Commander and Mrs. Commissioner Clarence Wiseman as they arrived in Labrador City (Captain and Mrs. John Carew) for the official opening and dedication of the new corps building. Also present for the special weekend series of meetings were the Provincial Commander and Mrs. Colonel Wm. Ross and Colonel Hannah Janes (R).

The official opening took place on the Saturday afternoon, extreme cold temperatures keeping the outside programme to a minimum. Mr. Eric Chaulk, on behalf of the building committee, presented the key to Commissioner Wiseman who then declared the building officially opened, calling on Mrs. Wiseman for prayer.

Guests and friends were then invited inside the new hall for the unveiling of the commemorative stone, the Commissioner commenting on the words, "Dedicated to the glory of God and for the salvation of souls", stating that it expressed the purpose for which the structure was erected.

Hearty Singing

The main auditorium was the venue for the remainder of the dedication service, the "Ode to Newfoundland" being sung heartily by the congregation. Prayer was offered by Mrs. Ross, Colonel Janes reading a Scripture portion.

Also present for the opening were Mr. B. M. Monaghan, mine manager for the Iron Ore Company of Canada and Mr. T. Burgess, a member of the provincial house of assembly, both of whom brought greetings to the corps. Following the benediction an invitation was given to tour the building.

At night Salvationists gathered for a corps banquet in a local school auditorium. Acting Bandmaster Domino Howse (a local school principal) spoke of the growth that had taken place in the short history of the corps and Captain Wilfred Hammond, speaking on behalf of the building committee, reviewed the progress of construction, giving thanks to God for His leadership and guidance.

Colonel Ross led an enthusiastic sing, then presented the territorial leaders. In his message the Commissioner queried the reason for a Salvation Army corps, finding his answer in a New Testament passage. He declared that it was to bring the fulness of the Christian life to bear upon the community, issuing forth in a caring ministry that met the needs of people.

The Sunday morning meeting commenced on a note of faith,

A welcome addition to the work in the British Columbia North Division has been the new building recently opened in Prince George, B.C. The fine edifice is located in a new area of this growing northern community.



ABOVE: The key for the new building at Labrador City is handed to Commissioner Clarence Wiseman by Mr. Eric Chaulk, on behalf of the building committee. Others in the group include Mrs. Wiseman, Colonel and Mrs. Wm. Ross and Colonel Hannah Janes (R). LEFT: The Commissioner has opened the door to the new building and prepares to enter with Mrs. Wiseman.

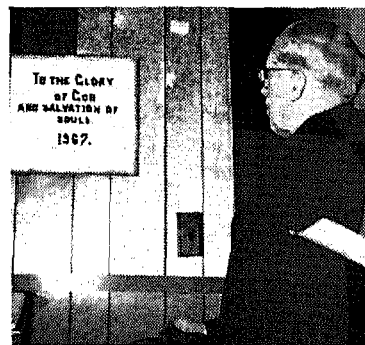
Corps Sergeant-Major I. Gullage offering prayer. The Commissioner led a period of testimony and, following the band selection, Captain Margaret Nowlan soloed. An enrolment of junior soldiers was conducted, the Territorial Commander reminding the senior members of the corps of their responsibility for the young.

In her Bible message Mrs. Wiseman stated, "Until the inward part is cleansed, there is nothing for us. The will of God is our sanctification." During the closing moments of the meeting the influence of the Holy Spirit was in evidence, seekers kneeling at the Mercy Seat in surrender to the will of God.

In the afternoon, the service of dedication commenced with a short musical prelude and the Doxology, the Rev. B. Walker offering prayer. Mrs. Domino Howse soloed before Mrs. Ross read a Bible portion. Colonel Ross introduced the special visitors and Mrs. Wiseman spoke. Mrs. Carew led in the singing of a congregational song and a quartette of bandmen gave a spirited rendition of the march, "Star Lake".

The Rev. L. Whitten brought greetings from the ministerial association and Magistrate E. Brace commented on his many past links with The Salvation Army, Mr. E. P. Murphy, chairman of the board of trustees of Labrador City, pledged support of the town whenever needed.

The band rendered the selection, "Wondrous Jesus", and the Commissioner then drew a com-



Once inside the new building at Labrador City the Territorial Commander, Commissioner Wiseman, unveiled the commemorative stone.

parison between a simple Salvation Army building and the great Jewish Temple in Jerusalem. He

stated that one should never escape from the Army's central teaching of repentance and salvation, concluding by remarking, "In this age of permissiveness, Salvationists should stand by the imperishable standards of God's law, upholding the precepts of the New Testament in love."

Colonel Janes offered prayer and Captain Carew extended courtesies to all who had participated and shown an interest in the project, particularly the Iron Ore Company for their financial and technical help.

The singing of "O boundless salvation", led by Colonel Ross, commenced the first salvation meeting in the new building. Captain Hammond soloed and Mrs. Wiseman led in a period of personal witness. Using a familiar text, Commissioner Wiseman emphasized the fact that man must be willing to seek Christ if he is to benefit from the salvation provided.

In response to the appeal, a number of seekers responded by kneeling at the Mercy Seat, including a husband, a wife and a young couple who were soon to be married. The assurance of the blessing of the Holy Spirit upon the new building was unmistakable.

Early Monday morning Commissioner and Mrs. Wiseman accompanied by Colonel and Mrs. Ross were taken on a tour of the Iron Ore Company of Canada's giant mining complex. Later in the morning a tour of the Captain Wm. Jackman Memorial Hospital (operated by The Salvation Army for the Newfoundland government) preceded a private meeting with the officers stationed in Labrador City. At noon, Commissioner and Mrs. Wiseman were guests of honour at a luncheon in a local hotel, sponsored by the hospital board of management.

The special weekend drew to a close at night with an "Afterglow" meeting, conducted by Colonel and Mrs. Ross.

SALVATION SOUNDS '68

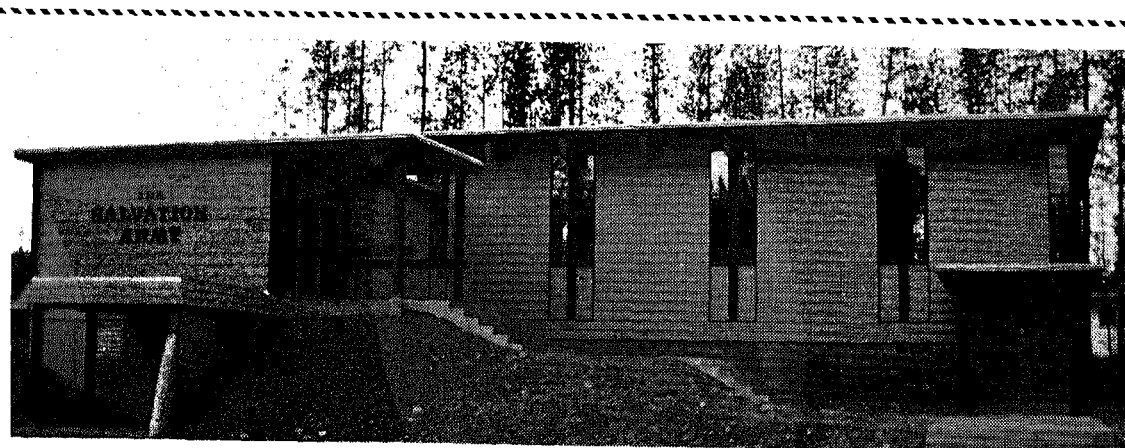
featuring

DANFORTH SONGSTERS, SCARBOROUGH BAND, EARLSCOURT BAND

Saturday Feb. 3, 1968

8 p.m.

IN THE TORONTO TEMPLE



CENTENNIAL CAROL TRAIN

THE carol festival for the British Columbia South Division took the theme of Canada's happy birthday party and focussed on Canada itself. Two hundred and thirty young people gathered on a Saturday afternoon, representing the singing companies of Chilliwack, Victoria Citadel, North Burnaby, Mount Pleasant, Vancouver Temple, Newton, New Westminster, South Burnaby, Richmond, Whalley and White Rock Corps. Following a full rehearsal, a Centennial supper was served.

Dressed in C.N.R. conductor's uniforms, the ushers met those arriving for the carol festival, punched their ticket and led them to their seats. During the last year the Divisional Youth Secretary, Major Wm. Kerr, contacted Canadian composers hoping to gather original carols representing each geographic region of the vast land. To tie the theme together, a train was built and via

sound effects, projections of scenes upon triangular shapes, actors and actresses either in silhouette or shadow-graph and the singing of the singing companies, the story was unfolded as those assembled travelled from Newfoundland to Vancouver.

The first song of the evening was an Eskimo Weather Chant sung by the Victoria Singing Company. This Chant was collected by Diamond Jenness, an anthropologist who went north with the Canadian Arctic Expedition of 1913-1918, whilst endeavouring to get information about the Copper Eskimos.

Representing the Atlantic regions, a group of Newfoundland "mummers" made their noisy entrance. It was the custom in Newfoundland years ago for "mummers" to dress up at Christmas, visiting neighbours and singing traditional carols. The next song entitled "Far away" was sung by the Mount Pleasant Singing Com-



Against a background of a replica of the Centennial train, members of the Victoria Citadel Singing Company, led by Brother Wm. Hastings, participate in the divisional carol festival in Vancouver.

pany. It was sent by Mr. Ignatius Rumboldt, specialist in music, Memorial University of Newfoundland. The professor wrote, "The song 'Far away', while it is not really a folk song, is associated with our Christmas and New Year celebrations. It expresses the sadness of many Newfoundland families when they think about the missing family members, some who have been lost at sea and many others who have moved away to the mainland."

The Chilliwack Singing Company sang "Lumberman's alphabet", representing Quebec province. This, too, reveals that 150

years ago the Quebec shantyboys were cutting their way through Canada's great forests. Every woodsman knew the lumberman's alphabet.

The next carol, sung in French, "Un flambeau, Jeanette Isabelle", was contributed by the Vancouver Temple Singing Company representing the bi-lingual citizens and expresses the delight of children running to see Mary and the Christ Child.

"Christmas Lullaby" was written by Mr. R. Staples, provincial supervisor of music, Regina, and represented Saskatchewan.

"Jesus Christ is born" was sung by the Mount Pleasant Singing Company, and was written by request by Bro. Tom Douglas, who is a soldier at the Parkdale Citadel Corps, Ottawa. The Victoria Citadel Singing Company sang "Fall softly, snowflakes" which was selected from a set entitled "Three songs of the crib" by Walter MacNutt, a composer living in Ontario.

The Prairies were represented as North Burnaby sang "See amid the winter's snow", led by Mrs. L. Halliwell. Chilliwack Singing Company continued the area emphasis as they sang the humorous song "Saskatchewan", written by William W. Smith, a Swift Current businessman, the song describing the ordeal experienced during the drought and depression years of the thirties.

Representing the many ethnic groups who helped to populate Western Canada, the Vancouver Temple Singing Company presented the carol, "Ukrainian bell song". This was followed by a united carol, led by Songster Leader Don Morrison entitled, "Bethlehem's beautiful star".

Representing British Columbia, the congregation and carollers joined together to sing a traditional carol, "It came upon the midnight clear".

This was followed by an original composition by a Canadian Salvationist composer, Colonel Albert Dalziel (R), and sung by the North Burnaby Singing Company. At one time the Colonel was the Divisional Commander of the British Columbia South Division.

The Victoria Citadel Singing
(Continued on page 11)

A general view of the platform of the Vancouver Temple Corps on the occasion of the divisional carol festival, which featured a Centennial carol train as an imaginary musical trip across the country was enjoyed by a capacity audience.



SHARING WITH OTHERS

OVER 400 persons were present for the youth carol festival held recently at Hamilton Temple Corps. For the second successive year, proceeds from this event were designated for the work of the Hamilton League of Mercy, so that the blessings enjoyed on this occasion would also be extended to those shut-in.

Sharing the spotlight on the platform were singing companies from the Hamilton area, including members from the Argyle Citadel, Burlington, Westmount and Dunsmuir Corps. Added to this number, were the Brantford

and Galt Singing Companies, representing out-of-town sections. Several groups were appearing in new uniforms for this occasion. The Hamilton Temple Young People's Band prefaced the programme with seasonal music, and offered a spirited march during the festival.

In addition to individual items by each singing company, Judy and Nancy Merritt, of the Burlington Corps, rendered a piano duet; and a vocal number com-

bined the talents of the Merritt family. The boys' voices of Galt gave evidence of capable training in their offering of "There was a man". A pantomime, "Silent Night", by the Temple young people, was a fitting prelude to the final united item directed by Singing Company Leader Albert Mercer, of Galt.

Co-chairing the programme were Major Margaret Green and Major Robert Chapman. Mrs. Major Fred Howlett, Secretary of the Hamilton League of Mercy, conducted the semi-annual ingathering.—R.E.C.



RIGHT: Members of the Galt Singing Company who participated in the Southern Ontario Divisional Carol Festival, held at the Hamilton Temple Corps. BELOW: The platform scene at the Southern Ontario Divisional Carol Festival as the united group sing under the direction of Singing Company Leader Albert Mercer.



OFFICIAL GAZETTE

TERRITORIAL HEADQUARTERS APPOINTMENT

Lieutenant Douglas Barry, Lethbridge, Newfoundland.

Clarence Wiseman

Territorial Commander.

PROMOTION TO GLORY—

Mrs. Auxiliary Captain Albert Murkin, out of Lethbridge, Alberta, from Lloydminster, Alberta, on December 7th, 1967.



Commissioner & Mrs. C. Wiseman

Cedarbrae, Sat.-Sun., Jan. 13-14; Southern Ontario, Mon.-Tues., Jan. 15-16 (Officers' Retreat); Bramwell Booth Temple, Fri., Jan. 19 (Day with the Word of God); Woodstock, Ontario, Sat.-Sun., Jan. 20-21; Earlscourt, Sat.-Sun., Feb. 3-4; Brantford, Sat.-Sun., Feb. 10-11.

Mrs. Commissioner C. Wiseman

Danforth, Tues., Feb. 6 (Metro-Toronto Home League Institute); Windsor, Fri., Feb. 9.

Colonel and Mrs. L. Russell

Bramwell Booth Temple, Fri., Jan. 19 (Day with the Word of God); Saul Ste. Marie, Steelton Corps, Sat.-Sun., Jan. 20-21; Vancouver, Sat.-Tues., Feb. 3-6.

Colonel and Mrs. L. Pindred

Sarnia, Sat.-Sun., Jan. 13-14; Winnipeg Harbour Light, Sat.-Sun., Feb. 3-4; Winnipeg, Thurs., Feb. 8.

Colonel and Mrs. George Higgins: Jane Street, Sun., Jan. 21.

Colonel and Mrs. William Ross: St. John's Citadel, Thurs. and Sun., Jan. 11 and 14; St. John's Temple, Thurs., Jan. 18; Duckworth Citadel, Sun., Jan. 21; St. John's Citadel, Thurs., Jan. 25; St. John's Temple, Sun., Jan. 28.

Lieut.-Colonel and Mrs. Eric Coward: Parliament Street, Sun., Jan. 28.

Lieut.-Colonel Morgan Flannigan: British Columbia South Division, Sun.-Wed., Jan. 21-31; Saskatchewan Division, Sat.-Mon., Feb. 3-12.

Brigadier Thomas Ellwood: Oakville, Sun., Jan. 14.

Brigadier William Gibson: Scarborough, Sat., Jan. 27.

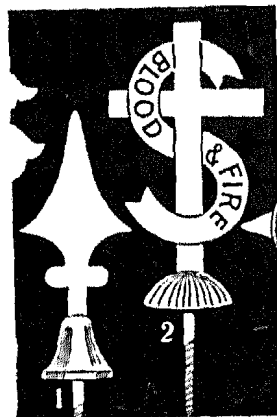
Brigadier Sidney Mundy: Wallaceburg, Sun., Jan. 21.

Major Doris Fisher: Mimico, Sun., Jan. 14; Niagara Falls, Sun., Jan. 21.

TERRITORIAL EVANGELISTS—

Major and Mrs. George Clarke: Windsor, Sun., Jan. 14 (a.m.); Grand Falls, Sun., Jan. 14 (afternoon and evening); Windsor, Mon., Jan. 15; Grand Falls, Tues., Jan. 16; Bishop's Falls, Wed.-Thurs., Jan. 17-18; Point Leamington, Fri., Jan. 19; Bishop's Falls, Sun., Jan. 21 (a.m.); Botwood, Sun., Jan. 21 (afternoon and evening) and Mon., Jan. 22; Peterborough, Tues., Jan. 23; Comfort Cove, Newstead, Wed.-Thurs., Jan. 24-25; Campbellton, Fri., Jan. 26; Lewisporte, Sun.-Mon., Jan. 28-29; Embree, Tues.-Wed., Jan. 30-31; Gambo, Thurs., Feb. 1; Gander, Fri.-Sun., Feb. 2-4; Dover, Mon.-Tues., Feb. 5-6; Hare Bay, Thurs., Feb. 8; Glovertown, Fri., Feb. 9; Clarendville, Sat.-Sun., Feb. 10-11.

Captain William Clarke: The Pas, Sat.-Wed., Jan. 13-17; Thompson, Fri.-Mon., Jan. 19-23; Portage la Prairie, Sat.-Mon., Feb. 3-5; Brandon, Fri.-Tues., Feb. 9-13.



FLAGS AND ACCESSORIES

FLAG TOPS

1. In massive chrome—loop top	\$ 9.75
2. In massive chrome—Salvation Army Corps top	15.50
Chrome rings	ea. 1.25
Master rings	ea. 1.40
Wooden Pole	14.00
Chrome Pole	14.00
Stands: wall type	6.65
floor type	6.65
Tassels—white nylon	4.25
Carrying straps with pouch—brown leather	7.50
Carrying strap with pouch—white leather	8.50
Carrying strap with chrome pouch	15.00
Gauntlets—white leather—medium and large	12.50

FLAGS

Large corps flag—wool—54x72	32.00
Small corps flag—wool—36x52	24.50
Large corps flag—nylon with gold fringe	45.00
Home League flag—wool—3'x5'	20.00
Home League flag—wool—with gold fringe	22.50
Family Salvation Army flag 36x29—cotton	1.90
Miniature silk flags on stick	.60
Miniature silk flag sts (Canadian flag and Salvation Army flag)	2.00
Miniature silk flag sts (Home League and Salvation Army flags)	2.00

ALL PRICES SUBJECT TO CHANGE WITHOUT NOTICE

STORE HOURS: MONDAY - FRIDAY, 9 - 4:30 P.M.; SATURDAY, 9 - 11:45 A.M.

The Trade Department, 259 Victoria Street, Toronto 2, Ontario.

RELIGION IN THE NEWS

• **NAIROBI**—Protestant churches in Germany have given \$250,000 to the All Africa Conference of Churches' radio and television training centre at Nairobi, Kenya. Construction of the new project will begin this month.

Canadian and United States churches helped launch the Nairobi centre by giving six acres of land and funds for the first buildings. The recent grant from the German churches will provide the main building of the campus. The Nairobi centre is the only church institute of its type in Africa.

* * *

• **LONDON**—British missionary and charitable organizations are faced with the problems of raising hundreds of thousands of extra dollars to maintain their present work as a result of Britain's decision to devalue the Pound by 14.3 per cent.

Three major charities dealing with famine relief and backed by all the leading churches—Christian Aid, Oxfam and Save the Children Fund—alone must raise a further \$1,200,000 a year to offset the result of devaluation. It will also cost mission societies more to maintain their work at the present levels.

* * *

• **BANGKOK**—The first Asia-South Pacific Regional Conference of Bible Societies has pledged to devote its efforts to furnishing the Scripture to young people and other "new readers". It is said that youths compose more than one-half of the population of Asia and they need to have the Bible in the midst of the many voices seeking their allegiance.

"New readers" were defined as one billion people who are newly literate but have never had a copy of the Bible.

• **OAKVILLE**—The Anglican Primate of Canada, Archbishop Howard H. Clark, called on this country to step up its aid to developing countries to \$500 million a year, even if it means delaying national medicare.

"How long in this quarrelsome neighbourhood we call the world, do you think we shall be allowed to increase our wealth, while more than half our neighbours grow poorer and poorer?" he asked. "We have half-a-pound of meat per day per person, but the developing nations have only an ounce per person per day."

The Primate made it clear he was advocating a one per cent income tax boost to increase foreign aid from its present level of \$316 million to \$500 million a year.

* * *

• **CRETE**—Last August the Central Committee of the World Council of Churches created a Christian Medical Commission. Its objectives are to promote more effective use of the churches' resources for medical work by setting up structures for joint planning and action; to study the nature of the Christian ministry of healing related to Anglican, Orthodox, and Protestant Churches in Asia, Africa, Latin America and the Middle and Near East. Mission and Church subsidies equals only fifteen per cent of hospital budgets. The rest comes from the patients and other sources. However, eleven hospitals had to be closed in 1966 due to lack of funds.

To further these ends the commission will try to raise \$5,000,000. In January 1967 there were 1,238 medical institutions related to Anglican, Orthodox, and Protestant Churches in Asia, Africa, Latin America and the Middle and Near East. Mission and Church subsidies equals only fifteen per cent of hospital budgets. The rest comes from the patients and other sources. However, eleven hospitals had to be closed in 1966 due to lack of funds.

MISSING PERSONS

The Salvation Army will assist in the search for missing relatives. Please read the list below, and if you know the present address of any person listed, or any information which will be helpful in continuing the search, kindly contact the Men's Social Service Secretary, 20 Albert Street, Toronto, marking your envelope "Inquiry".

AJO, Ingrid Lillian—née Holm. Age about 37. Born in Sudbury, Ontario. Separated. Husband — Pontii Ajo. Children — Linda and Eric — with mother. Is an office and restaurant worker. When last seen, February, 1958, lived in Toronto. Her mother is Mrs. Ramba (George) Sirlila. Father deceased. The paternal grandmother is most anxious to know where and how grandchildren are and desires to see them. 67-608

BERTOCCI, Mathilde Josephine (Martha)—née Frieling. Born in Germany on February 10, 1930. Husband is George Bertocci. He was born April 24, 1932. Waitress. Housewife. Last seen in 1957. Husband seems sincerely anxious to locate wife with view to reconciliation. 67-611

BRANDT, Johan August. Born January 12, 1903 at Forsa, Sweden. Parents: Anna and Perr August Brandt. Johan came to Canada in 1925. Last heard from in 1952 when his address was Box 797, Powell River, B.C. Was a cook in a lumber camp. Single at that time. Stout. Fair. Blue eyes. The inquiry has to do with estate. 67-623

BURRIDGE, Mrs. Margaret — née Cross. Born March 17, 1940, in Newfoundland. Was housewife. Father—Edward Cross. Mother — Mrs. Jessie Hiscock. Brother—William Cross. Husband—Phillip. Has four children. Separated. Mother is most anxious to contact. 67-549

COLVILLE, Charles. Born July 9, 1913, in Dundee, Scotland. Has small portion of middle finger missing. Was a spray painter. Last heard of September 3, 1967. Worked in Windsor, Ontario. Wife in Scotland seeks reconciliation. 67-625

HOFFMAN, Otto. Born in Copenhagen, Denmark. Left there about 1954, but visited his home at Christmas, 1966. Returned to Canada in January of 1967. Has not been heard from since. Was last known to have worked in Toronto. His Social Insurance No. 104-332-580. It is felt he is probably heading for Vancouver, B.C. His mother, Grethe Hoffman anxiously inquires. 67-605

JAKINCZUK, Mrs. Elfriede — née Kuhnner. Born Oct. 8, 1929, in Bismarck, Germany. Husband—Kasimier. She came to Canada April 26, 1953, and was married in Verdun, Quebec, December 31, 1958. It is said they purchased a property and erected a building at Rawdon, Quebec. The mother, Mrs. Kuhnner, seeks word of her daughter and her husband. 67-625

KEYES, Robert John. Born August 21, 1924, in Glasgow, Scotland. Divorced. Was in Kalamazoo, Ontario, in the spring of 1960 and it was from here that last letter came. Parents: Robert John and Helen Keyes (née Brown). His sister, Ivy, lives in Scotland. His daughter, living in Toronto, seeks him. 67-560

KRELL, Friedrich. Born about 1880. Father—Heinrich. Wife: Wilhelmine Krell (née: Muller). Five sons and one daughter. The inquiry comes through our office in Germany from the Red Cross and is made on behalf of his sister, Mrs. Amalie Posehn—born in 1882. Is anxious for news. It is said Mr. Krell settled on a farm in 1914 and was last heard from in 1930 when he lived at Wadena (probably Wadena) Saskatchewan. Does anyone know of any member of this family? Please contact us. 18-759

McFADYEN, Minnie Sands. Born April 9, 1935, in Glasgow, Scotland. Was a sales clerk. Lived in Toronto, having come to Canada about 1950. Last heard of in 1966. Could be married and living in Hamilton, Ontario. Her mother, Mrs. Margaret Sands, very anxious. 67-578

STURCH, Mrs. Margaret, née: Cartwright. Last known to live at 38 Dalhousie Ave., Hamilton, Ontario. Last contact about December, 1956. Most unusual for her not to reply to letters sent. This gives concern. Husband, Edward Sturch, retired. Son—Frank. Daughters—Maureen, Doreen, Audrey. The inquirer, Mrs. Marjorie Jeffery, fears something may have happened to her.

VEBERS, Arvids (Zazeps). Born November 18, 1919, in Jelgava, Latvia. Enquiry came to our office in Frankfurt, Germany, from the Red Cross on behalf of a sister, Mrs. Lidija Frikmane. She wonders what has become of her brother. Letters to 1801 Riverside Drive, Ottawa, Ontario, have been returned. The last letter was received from his wife, Emilija, in 1961. Please contact our Toronto office. 19-039

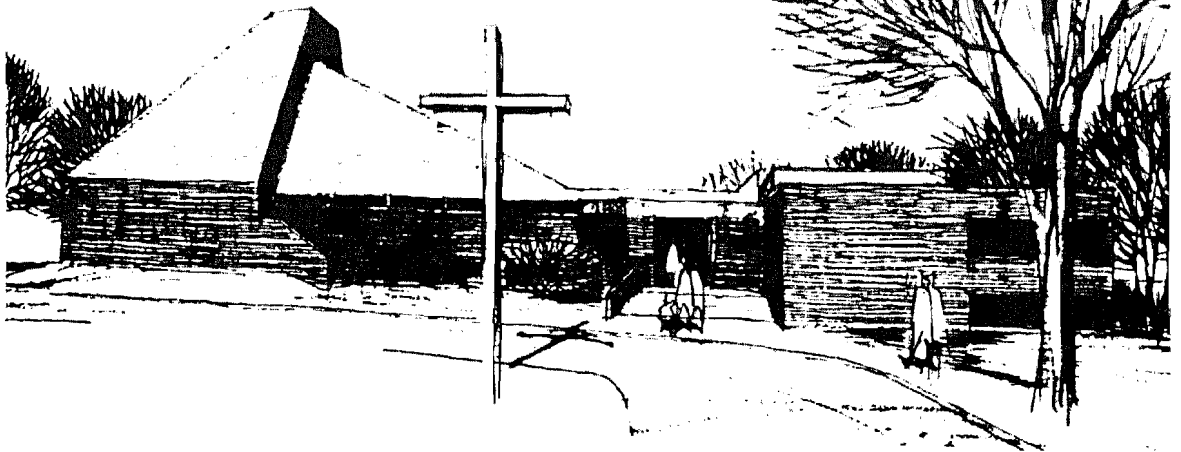
WIGHT, Peter Lauder. Born October 23, 1935, in England. Tall, slim. His last known employer—Leaver Brand Bros., Brampton, Ontario. Last seen February, 1961. He then lived in Toronto. Parents are deceased and he is sought by his sister, Ann Wight, who is living in Calgary, Alberta. 66-651

"UPON this spot, O may there rise, a building, Father, meet for Thee", was the prayer that opened the sod-turning ceremony for the new building to house the amalgamated Dovercourt-Rexdale Corps.

Present for the occasion, and presented by the Rexdale Commanding Officer, Captain Fred Jackson, were Mr. Leonard Braithwaite, the member of the provincial legislature for the area, Mayor Edward Horton and Mrs. Horton and Alderman John Hanna. Army guests included the Staff Secretary (Colonel Frank Moulton), the Divisional Commander (Lieut.-Colonel Alfred Simester), and other divisional staff members.

Prayer was offered by Corps

Sod-Turning for Amalgamation



The Divisional Commander, Lieut.-Colonel Alfred Simester, assisted Mr. Leonard Braithwaite, M.L.A., in turning the sod for the new building to house the amalgamated Rexdale-Dovercourt Citadel Corps.

Cadet Counsellor Peter Good, the liaison person between the corps, architects and territorial headquarters. Mayor Horton reviewed the steps already taken by the Army in the Rexdale area, giving promise of further interest by the municipality. Colonel Moulton read a Scripture portion and Mr. Braithwaite and Lieut.-Colonel Simester joined hands to turn the first sod.

Mr. Braithwaite then expressed his pleasure at being present and, following the singing of the Doxology, Major Leslie Titcombe prayed the Benediction. Refreshments were served by ladies of the Rexdale Corps.

It is interesting to note that a report of this event was received from corps correspondents of both corps.



UPPER PHOTO: An architect's sketch of the proposed new building which will house the amalgamated corps of Rexdale and Dovercourt Citadel. To the right is the existing Rexdale Corps building which will be included in the scheme. ABOVE: Participants in the sod-turning ceremony. Mr. Leonard Braithwaite, member of the provincial legislature, civic officials, Colonel Frank Moulton, Lieut.-Colonel Alfred Simester, Major and Mrs. Reg. Hollman, Captain and Mrs. Fred Jackson and divisional officers.

— Scriptural Crossword Puzzle —

NOTES IN PASSING

WORD has been received that Major Edward Read, of St. John's, Nfld., has been bereaved of his brother, who passed away in Parsboro, N.S.

Captain and Mrs. Frederick Lang, of Smiths Falls, Ont., have welcomed a baby girl, Paula Jane, into their home, while Major and Mrs. Henry Darrell, of Vancouver, B.C., have welcomed a son, Lawrence Kenneth.

Captain Rhoda Reilly is completing homeland furlough by visiting her parents in England and is due back to her appointment at the Booth Memorial Hospital, Upper Orange St., Cape Town, South Africa, early in February.

Centennial Carol Train

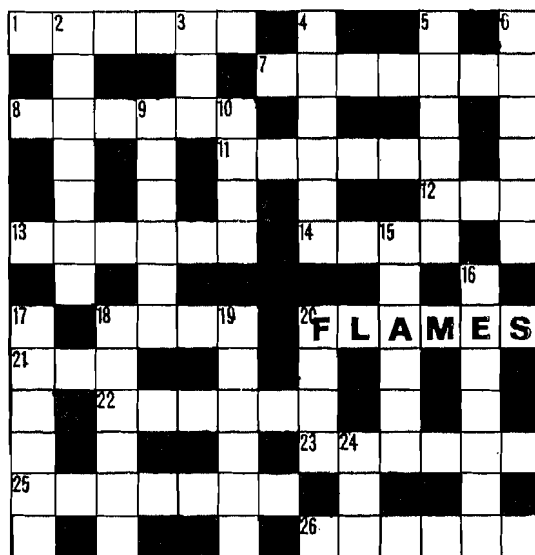
(Continued from page 9)

Company then contributed the carol, "O glorious night divine", written by Lieut.-Colonel John Wells, who is presently the Toronto Training Principal.

As the Centennial train stopped in Vancouver, the conductor challenged the audience to think on the words—

*O Holy Child of Bethlehem,
Descend to us, we pray;
Cast out our sin, and enter in,
Be born in us today.*

REFERENCES ACROSS: 1. Matt. 6. 7. 1 Cor. 11. 8. Acts 17. 11. Luke 11. 12. Mark 14. 13. Ps. 16. 14. Ps. 90. 18. Phil. 2. 20. Ps. 29. 21. 1 Sam. 1. 22. Rom. 16. 23. Ps. 69. 25. Is. 41. 26. Ex. 17. DOWN: 2. Rom. 4. 3. Mark 14. 5. Is. 30. 6. Acts 26. 10. Acts 22. 15. Hos. 1. 16. 2 Pet. 1. 17. Deut. 4. 18. Rom. 12. 19. Gen. 37. 20. Acts 16. 24. 1 Sam. 31.



SOLUTION TO THIS WEEK'S PUZZLE

ACROSS: 1. WARMWON. 7. EXAMINE. 8. GRAVEN. 11. FAST. 24. HIT. 16. DEVISED. 17. HERMON. 18. KINDLY. 19. ELEVEN. 20. KINDLE. 6. BESIDE. 9. VIOLIN. 10. NOON. 15. LO-AMMI. 26. STEADY. DOWN: 2. ABRAHAM. 3. ONE. 4. EXPERT. 5. FLAMES. 21. ELI. 22. NERUS. 23. THIRST. 25. OIL TREE. OPENED. 12. LED. 13. FALLEN. 14. TALE. 18. KNEE. 20. WARMWON. 7. EXAMINE. 8. GRAVEN. 11. FAST. 24. HIT.

Where a dash is printed, the missing word is the required solution. Biblical references are given, to be used if needed.

ACROSS

1. We cannot serve God and this (6)
7. "Let a man — himself, and so let him eat of that bread" (7)
8. The Godhead is not like gold, or silver, or stone which is this by art and man's device (6)
11. "Knock, and it shall be — unto you" (6)
12. Jesus was this to the high priest (3)
13. The Psalmist said the lines were this to him in pleasant places . . . (6)
14. . . . and that we spend our years as one that is told (4)
18. At the name of Jesus every one should bow (4)
20. The voice of the Lord divides these of fire (6)
21. Hannah brought her son to him (3)
22. Paul sent salutations to Philologus and Julia, this man and his sister (6)
23. The Psalmist said that in his this they gave him vinegar to drink (6)
25. "I will plant . . . the cedar, the shittah tree, and the myrtle, and the —" (3, 4)

DOWN

26. Moses's hands were this until the going down of the sun (6)
2. This man believed God and it was counted to him for righteousness (7)
3. "Couldst not thou watch — hour?" (3)
4. Specialist who was once cheeky? (6)
5. "The breath of the Lord, like a stream of brimstone, doth — it" (6)
6. Festus said that Paul was this himself (6)
9. Stringed instrument (6)
10. Paul came nigh to Damascus at this time of day (4)
15. Son of Hosea and Gomer (2-4)
16. "We have not followed cunningly — fables" (7)
17. Mount Sion was this (6)
18. We should be thus affectioned one to another (6)
19. Joseph told his brothers of a dream of this number of stars (6)
20. Paul's and Silas's feet were made thus in the stocks (4)
24. "The bottle went sore against Saul, and the archers — him" (3)

home page



WOMEN talk

Featuring This Week
MRS. MAJOR GORDON HOLMES
Toronto, Ontario



SOMETHING OLD

☆☆ I would like to share with you a poem written by Mabel Brown Denison entitled "GOODBYE, OLD YEAR".

Goodbye, Old Year, we part but I shall keep
The memory of a happy walk with you;
For though sometimes the heavens were
overcast,
There were so many days the skies were
blue.
And ever, though the skies were dark or
fair,
There walked with me a gracious Presence
there.

He kept His word. Remember how He said,
"Lo, I am with you always"? Blessed word!
Each step, through light or shadow, joy or
pain,
I knew the guiding hand of Christ the Lord.
So, unafraid, I welcomed each new day,
Knowing who walked beside me all the way.

Goodbye, Old Year, we part as old friends
part—
An earnest handclasp, and a warm farewell.
The New Year waits to greet me, and I
place
My hand in God's with trust no tongue can
tell.
For He who walked with me, my Guide
will be
And in this New Year, too, will walk with
me!

SOMETHING NEW

☆☆ I have never lost the thrill of receiving something new. As children, we eagerly looked forward to any occasion which made us the recipients of "new things", for there were eight of us. I particularly recall the times when my Mother would shop for remnants of cloth to make us new outfits for Sunday school programmes. Hours after we were safely tucked into bed she would work at the sewing machine to have everything ready.

I have never outgrown the thrill of a new year with its opportunities, privileges and responsibilities. The words of a well-known chorus re-echo within my heart:

In God's hand place your own,
Seek guidance from His throne;
Step forward in paths you may not know;
Place your hand in your Father's hand,
and go!

LOOK ABOVE THE DISHES

☆☆ My daughter's favourite television commercial is one that says "We know how you feel about doing the dishes". I'm sure there are times when all of us wish that we had a maid to do the dishes. We are positive that we could use the time to better advantage.

As you scrape the last bit of gravy from the pan, you may wonder "With this time-consuming chore of dishes before me, how can I ever answer the challenge of God's Word to 'redeem the time'?" Your release from the drudgery of dishes can come when you realize that your eyes and your heart need not be confined to the limited area of your kitchen.

Above your kitchen sink or on the inside of a cupboard door, you can tack the pictures of beloved missionaries—"ambassadors for Christ", who are representing Him in countries around the world. The Psalmist said: "Evening, and morning, and at noon, will I pray and cry aloud; and He shall hear my voice" (Psalm 55:17). Use the occasion of that three-times-a-day chore to lift up your eyes—and pray!

INVENTORY TIME

☆☆ At least once a year a good business man takes inventory of his merchandise, budget-minded married couples check up to see what progress has been made, and conscientious individuals take stock of themselves.

Have you made any progress in your spiritual life? Are you interested? Do you want to know? HOW TALL ARE YOU?
In the strength of your convictions . . .
I Peter 3:15
In prayer . . . Ephesians 6:18
In private Bible Study . . . II Timothy 2:15
In life stewardship . . . I Corinthians 6:20
In witnessing . . . Daniel 12:3
In your home . . . Joshua 24:15
In your relationships with other Christians . . . John 15:17

At work or at school . . . Matthew 5:16
As a Christian citizen . . . Romans 13:1
In your social and recreational life . . .
I Corinthians 10:31.

A RECIPE

☆☆ One morning recently, as I was washing the breakfast dishes, I decided it would be an ideal day to do some baking. I turned the oven on, and ten minutes later had the batter ready. As I opened the oven door to place the pans in, to my surprise and consternation I realized that something had gone wrong, for there was no heat!

During times like these I am thankful for the discovery of unbaked cookies and squares. Whether it be for the school lunch, a home league gathering or refreshments at any time I find the following a favourite of young and old alike.

Peanut Butter Squares

1/2 cup brown sugar
1/2 cup corn syrup
1 cup crunchy-style peanut butter
5 cups Rice Crispies
1/4 cup chopped walnuts or peanuts.

Combine sugar, corn syrup and peanut butter in top of double boiler. Set over hot water and heat until smooth and blended. Remove from heat.

Add Rice Crispies and peanuts and blend well. Pack mixture firmly into a 9-inch square pan. Cool and ice with a thin coating of butter icing. Cut in squares.

Butter Icing

1 1/2 tbsps. of soft butter
1 cup sifted icing sugar
1 tbsps. of cream (approx.)
1/2 tsp. of vanilla or almond flavouring.
Blend all ingredients, adding enough cream to make mixture smooth and easy to spread.

A NEW YEAR'S PRAYER

Set us afire, Lord, stir us, we pray,
While the world perishes, we go our way
Purposeless, passionless, day after day;
Set us afire, Lord, stir us, we pray.

MAGAZINE features

GEOGRAPHERS know it as Sable Island—a moving spit of sand some hundred miles southeast of Nova Scotia.

Mariners know the sandbar by its more descriptive title—"The Graveyard of the Atlantic".

Since its discovery some 450 years ago, this rocky, treacherous island, twenty-six miles long and one mile wide, has trapped and destroyed at least 500 ships and has claimed 10,000 lives. The island is surrounded by wrecks.

On the island, too, pirates, beachcombers, murderers and convicts have taken their stand against the elements.

Today, according to legend, \$2,000,000 in gold is still believed to be hidden in ships' strongboxes scattered in the sand and surf. It is also thought that buried treasure in the form of oil lies deep underneath this isle of lost ships.

Sable Island lies at a point in the North Atlantic where icy currents from the Arctic meet and deflect the warm Gulf Stream, creating confusing flows and eddies.

Visitors have noted that on an overcast day, the island, which moves eastward about one-eighth of a mile a year, is hardly distinguishable from the surrounding ocean. On these days, the inner, middle and outer shoals create a deadly ambush.

The island's exact limits are not defined upon any charts, for it is more elusive and shifting than was the Mississippi in the days when Mark Twain was a river pilot.

Where one day there is open sea, miles away from the shore of the island, the next will find sandy shoals upon which any boat drawing more than a few feet of water will come to grief.

It is forever shifting and changing, throwing its long tentacles of sand out, now east, now west, or north or south, until it has been regarded as more mysterious in its whereabouts than the Flying Dutchman.

The modern history of Sable Island, discovered by John Cabot in 1497, opens with a shipwreck. In the early 1500's, Sir Humphrey

Gilbert set sail from England to establish a colony in Newfoundland. One of his vessels, the *Admiral*, found itself entrapped on Sable's shoals. The doomed ship continued sounding trumpets and guns until "strange voices from the deep scared the helmsman from his post on board the frigate". One hundred men were lost in the floundering of the *Admiral*.

The next disaster combined tragedy with treachery. In 1658 the *Marquis de la Roche*, sailing to America with 200 convicts under orders of King Henry IV, left the men on Sable Island "for safekeeping".

When an expedition returned seven years later, it found only twelve survivors, subsisting on birds' eggs and wild berries.

The nineteenth century was a particularly eventful period for Sable Island. This was the age of clippers and whalers—ships that roamed the farthest reaches of the ocean . . . and often met with disaster.

The nineteenth century started off inauspiciously with the loss of

the British transport *Amelia* off Sable in 1801. All but one of the officers, recruits and crew numbering 200 of the ship were lost.

A schooner set out to search for survivors also foundered on the island. Again there was but a single survivor. With this wreck, the Government established a rescue station and built a lighthouse on Sable Island. But disaster piled upon disaster as the tricky, shifting, hidden shoals trapped the storm-blown ships.

A map titled "Sable Island—Graveyard of the Atlantic" lists the known wrecks since 1800 A.D. Out of the hundreds are such lost ships as *Lady Echo* 1846, *East Boston* 1854, *Fortune* 1811, *Malta* 1868, *Eliza* 1840, *Hope* 1825 and the *Glasgow* 1840. So many sunken vessels line the shoals of Sable Island that wrecks can be found upon wrecks.

The most tragic of all Sable Island disasters occurred in 1898. In that year the French liner *La Bourgogne* collided with the *Cromartyshire*. The tragedy took 500 lives.

Probably the most unusual "shipwreck" on Sable Island was that of the *Myrtle* in 1840. Wrecked and abandoned on the shifting sands in January of that year she freed herself in another storm two months later and drifted across to Fayal in the Azores arriving the following July. The vessel was repaired and put back into service.

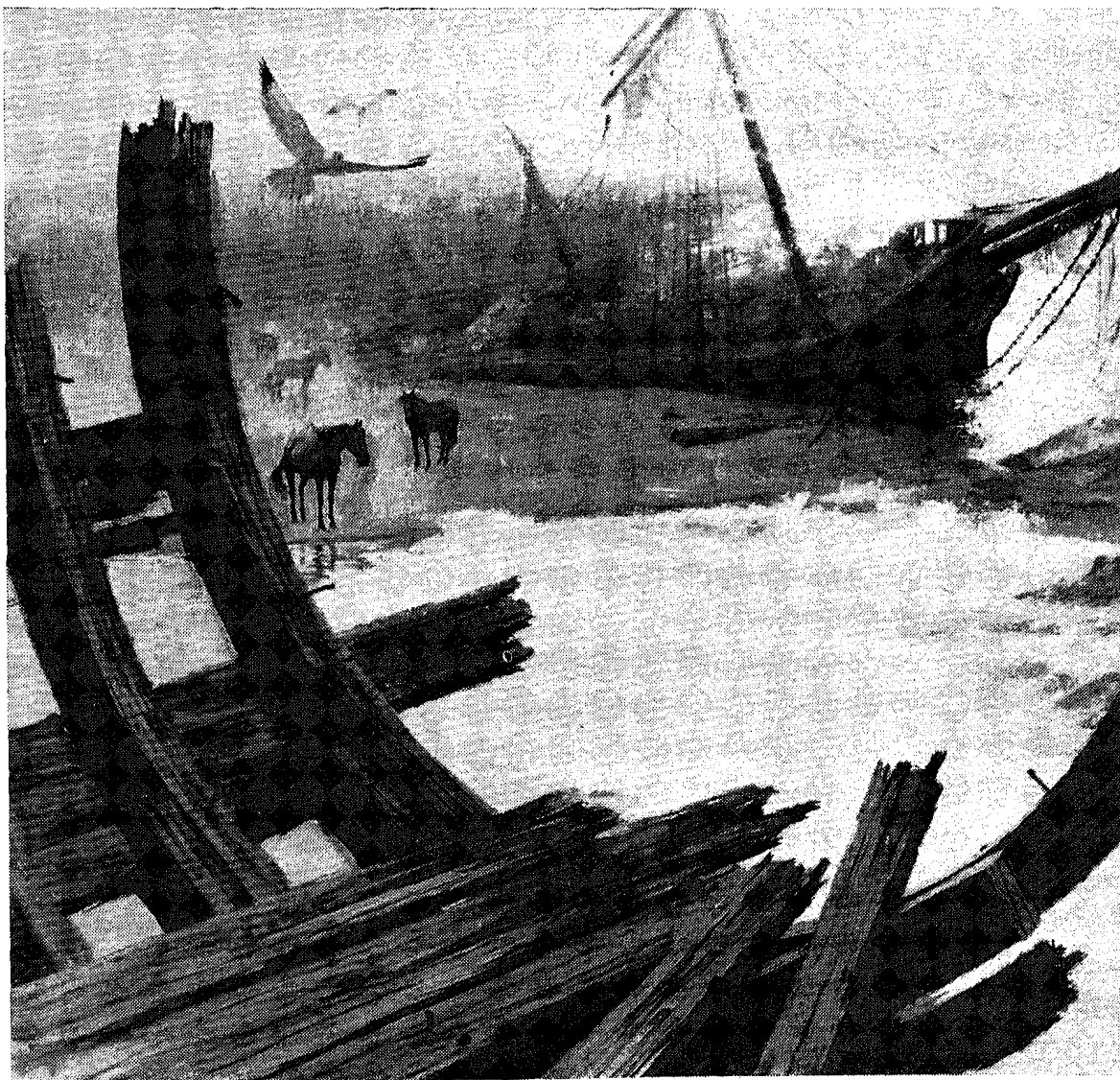
Only slightly less unusual was the fate of the *Crofton Hall*. This iron sailing ship broke in two amidships on the northeast bar of Sable Island. The two parts drifted apart and then drifted together again to form a whole. Islanders surmise that the *Crofton Hall* struck an older submerged wreck and settled over it which accounted for the two sections coming together.

Wild Ponies

The wild ponies that prance about Sable Island are remarkable for their long manes which sometimes have been known to grow as long as three yards. At one time as many as 500 ponies roamed Sable Island. The herd is smaller today for ponies are taken to the mainland, from time to time, to be sold.

At one period in its history, the island was stocked with cattle. Another time wild rabbits swarmed over Sable. And during still another period, pigs roamed the island. But these are all gone now. Only the ponies remain . . . and the wrecks, for "The Graveyard of the Atlantic", buffeted by tide, winds and storms, constantly shapes and reshapes itself.

Graveyard of the Atlantic



ARMY accent

IMPRESSIONS

By Major Geo. Clarke

We Want Love?

DURING my recent visit to a British Columbia town, we viewed the walls of several buildings and also fences where, through the night, unknown persons had written with paint in

ACSAL

Colonel Frank Moulton
Comments on the annual
meeting



TO participate in the discussions of ACSAL's second annual meeting, was exhilarating, inspiring and hopeful. As the T.H.Q. representative and the only officer there, I sensed that this was a group of serious-minded Salvationists, with a deep-rooted interest in the Army's original purpose. I observed the ever-increasing desire to assist the Army's leaders as they face current complex problems in their conduct of an effective out-reach ministry.

The devotional periods they led revealed much preparation of heart and mind and gave evidence of sensitive insight into the deep spiritual hunger existing among people today.

The study groups tackled in a most assiduous way the priority subjects assigned to them, such as more qualified leadership, awakening youth to the call of God and the needs of the Army, and the upgrading and expanding of corps ministry and community services.

I must confess, at the beginning, to have had some measure of apprehension regarding this revolutionary lay approach to Army endeavour, but with the events of the past year—including two annual conferences and many national meetings—it is my conviction that the Holy Spirit is guiding its promising development.

large, bold letters, "We want love, not hate!" All over the world young people are gathering for mammoth "love-ins" where the kind of love which supersedes and scales the tragic barriers of racial prejudice, class distinction and inherent hatreds is being sought. "Where," they ask, "is true love?"

Philosophers and political teachers of some important schools of thought ponder the question of love and then give answers which are totally inadequate and contradictory. The subject of love has been reduced to a voluntary action by men to tolerate and forget certain differences which could irritate them to the point of hate and war. Modern thinking says that through a process of "mind over matter" and advanced education these differences can be overlooked and forgotten and, consequently, love will flood the whole world.

This has never worked and it never will! The inadequacy and contradiction of this philosophy is quite evident. We can feed one hundred thousand people in one

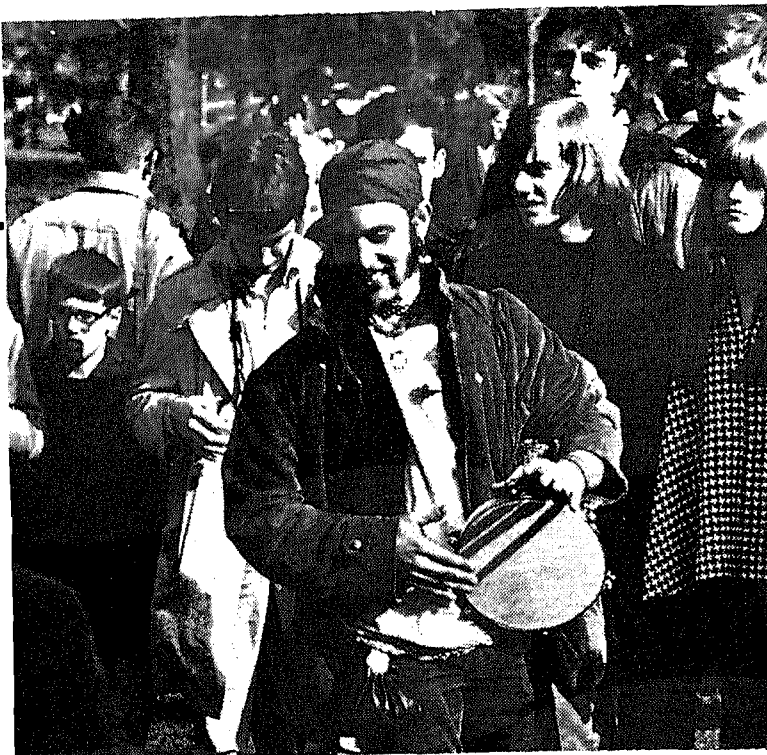


Photo: Wally Court

part of the world, today, and kill one hundred thousand with bayonet and bomb in another. We can cry "Liberty and equality for all men!" and hate the man next door because his face is a different colour. We can send a spacecraft to the moon which involves millions of dollars, and cannot raise a widow's pension to more than \$25.00 a week. We can only ask, in despair, "What is wrong and where is truth?" The impression of distrust and insincerity has left its ugly mark on a new generation.

Of course, the obvious question raised is "What does the Christian say? Does the Christian have the solution?" The answer is, positively, "Yes!" The only source of truth is in the Bible,

and so many voices heard today are voices of those who have discarded the Bible. John's First Epistle, chapter 4, verse 8, says that "God is love". This chapter also declares that love comes from God and that the only people who can truly love are those who know God, and His love.

Immediately another question is thrown back as to how any mortal could possibly know God and His love; but the word of God anticipates that question and states, quickly, that God sent His only Son into the world that we might know God, and God's love through Him. "Whoever confesses that Jesus is the Son of God, God lives in him, and he lives in God." (*Good News For Modern Man* translation). Further, it says emphatically, "God is love and whoever lives in love must live in God and God in him." There is no other answer.

When Jesus stood in Pilate's judgment hall, Pilate asked Him: "What is truth?" This question was uttered from the lips of a man who had witnessed the operations of the greatest man-made force the world had ever known. Not only had the power of the Roman Empire produced military might but also social tendencies which they hoped would bring peace to the world. After a thousand years their empire decayed and ended, as all empires surely will do without God. Little did Pilate know that the very embodiment of the truth and love of God stood before him at that moment.

Jesus Christ was born in Bethlehem and the Bible says that through His advent, peace and love have come to earth. That love will be experienced both physically and spiritually only when He is born in our souls, and we become partakers of the divine nature.

"We want love?" There is no real love without God, and there is no other answer.

EVALUATION



by
Bandmaster
Bert Wormington,
Willowdale
(Toronto)



A COMPUTER may compile in its memory bank an abundant amount of information, but unless the machine is properly programmed this lies in a dormant state. So it is in corps life, we must be programmed for the day in which we live.

The Partnership in the Gospel programme at Willowdale (Toronto) has given us a wonderful opportunity to evaluate our corps' ministry in four important areas, worship, education, fellowship and giving.

All our activities must be

Christ-centred, with our prime concern being that of outreach. Our Salvation Army halls must not become social clubs for the in-group. Nor must we ever be lulled into a complacent attitude because the public accepts the Army as a wonderful social organization.

We are first and foremost an evangelistic force dedicated to sounding forth the good news of salvation to all men everywhere. At Willowdale we have re-dedicated ourselves to this glorious task.

Little time for sleeping

PART TWO

Last week Captain Ronald Trickett, a Canadian missionary officer, told of his work at the Makadara Community Centre in Nairobi, Kenya. The story concludes with a further description of this very important endeavour.

Evening classes: From 7:00-9:00 p.m. each night we give primary school instruction. There are many illiterate adults who come to these classes and also many children who do not go to school during the day. They are able to study here up to secondary school level. We would like very much to have classes for the first two forms of secondary school and we propose to begin these classes in January.

Library: We are hoping to open a room to be used as a library. We have several books and magazines that we could use for this. If any reader has any books (old or new) that you would like to send for this purpose we would appreciate hearing from you.

Youth work: We have started a boy scout troop and as soon as we have the personnel for leadership want to begin cubs, brownies and guides. There are so many children in this area that we are never wanting for an audience when we put on any programmes

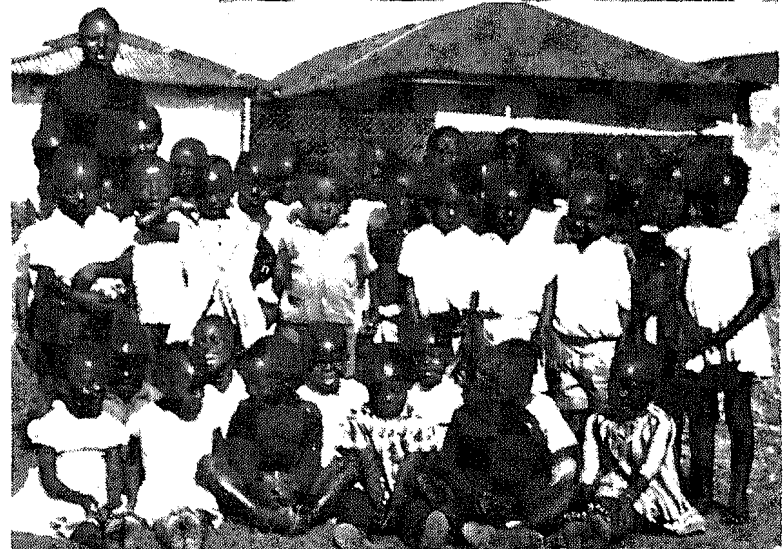
or film shows. We would like to do much more to keep the children off the streets at night but our space and facilities are limited. Our hall is used from Monday to Friday for the evening classes so that Saturday night is the only night we have for this.

Television: There is a television set which is set up in the typewriting room after the classes have finished. Each night from forty to fifty people crowd into this room to view the television and many others crowd around outside to try to peep through the curtains.

Equipment needed

Sports: There are leagues for various sports comprised of teams from the eight community centres. Our centre has not been too active in the leagues but we hope that in the coming year we will have the necessary funds and equipment to have teams in each league. We have a football (soccer) team but as yet we are not involved in volleyball, net-ball, badminton or table-tennis. As soon as funds are available we will secure the necessary equipment and enter our teams.

In all of our work we find opportunity to meet the people of all ages in the community and this gives us an opening to welcome them to our Sunday meetings and to tell them about the love of our Saviour for them. We do pray that in all our work we



TOP PHOTO: Mrs. Captain Trickett is seen weighing a small child, during one of the many clinics held at the community centre. The mother watches with love and concern. BOTTOM PHOTO: The Salvation Army provides the only schooling received by these school children, seen with their teacher.

shall see many of these people turning to Christ.

This has given you an insight into our work in the community centre but this is only part of our work here. We are also in charge of the African corps at Makadara and find that this work in itself is full of many experiences.

ANTIGUA

THE end of the nineteenth century and the beginning of the twentieth century was a very productive time for the overseas expansion of the fledgling Salvation Army. From its insular base in the British Isles the Army spread rapidly to many countries of the world. This very great expansion is all the more notable when one considers the hardships of the travelling conditions.

More than fifteen countries, colonies and territories in the Central America and West Indies Territory were invaded during this period as the Army "opened fire". In many cases enthusiastic Salvationists, converted in another country, made their way back home and there commenced the Army. In Antigua, one of the Leeward Islands, the Army was started in 1903 by an officer who was on furlough in his homeland. He had met the Army abroad and was filled with the desire to bring its message to his own people. He commenced meetings which were quickly recognized by Territorial Headquarters.

Antigua today has two corps and an outpost. The picture on the left shows the eighteen-strong band which functions at the St. John's Corps. The band is leading a Sunday march through the town. The Salvationists of Antigua make a forceful Christian impact on the populace of this tiny island.

The Army is Marching in Antigua



THE STORY SO FAR: Leonard Woodward was born in a small English village. He entered training for Salvation Army officership which was followed by a succession of corps commands. Following marriage he and his wife are asked if they would be willing to undertake service in the Far East. They accept and travel overseas. After some language studies their first appointment takes them into the island of Celebes. After leaving his wife behind in Kulawi, Leonard proceeds with his companion to the settlement of Kantewoe.

8. The Wisdom of the Bearded One

WITH hands stretched out to feel his way, Leonard stumbled through the darkness into the sunlight and straightened himself up to meet his destiny.

LEONARD GOES EAST

But at his appearance there was a wild cry among the huts before him and all he had was a confused glimpse of terrified men, women and children scurrying for shelter. In a few seconds what appeared to be the village main street was entirely deserted. Not a soul in sight.

"It was uncanny standing there in the watchful silence and wondering what was going to happen next," said Leonard, speaking of the experience afterward. My companion joined me and we waited in the stillness, conscious that a thousand eyes were upon us—yet seeing no man. At last the tension was broken by the appearance of an elderly man with a wisp of beard on his chin. He was wearing dull white shorts and had a square of cotton material on his head. "Evidently the headman," the Dutch boy whispered. The native slowly approached from the other end of the village street. It was rather a brave thing for him to do, really, for I learned later that he—like all his people—thought that I was a white devil or god; he wasn't quite sure which!"

Fortunately for the missionaries this headman, Tama Gempo by name, knew a little of the Moma dialect and, after a few words with the Dutch officer, he relaxed a little and entered into some sort of conversation, but with eyes still watchful and his hand near to the knife carried by every male adult Toradja. He fingered the long, thick blade set in the short handle as he listened to the request for a parley with himself and the elders of the tribe.

Leonard could sense that he and his friend were not welcome, and his heart began to sink. He expressed his feelings to his companion as the headman led them through the street to the shelter of the Lobo—by custom the refuge of all strangers. "I shouldn't worry too much, Adjutant," returned the Dutch boy. "He will get the chief men together for a meeting tonight. We must hope we can persuade them to give us a hearing," he concluded, as they came in sight of the heathen temple.

The Lobo at Kantewoe was a roughly made building situated in the eastern part of a long stretch of nondescript houses. It cut the village into two—with the larger section on the western side. The gables turned to the north and south and the two temple entrances were in the middle of the two sides. Five short steps were hewn out of short, heavy planks, and gave admission to the building itself which rested on short piles. Crude carvings adorned the

help and with these recollections came reassurance. All would be well if God were with him, so he took courage.

That night between fifty and sixty of the elders of this village, perched so perilously upon the shoulders of a mountain, met within the Lobo to listen to what the Dutch officer had to say. Shrewd and cunning, hearing all but saying little, the elderly headman sat and listened to the many advantages which would come to the village if he allowed the white man to build a school for the children and a house for himself and his wife.

The watching Leonard could see that neither Tama Gempo nor his fellows were very much interested, but at long last they grudgingly gave their consent that some ground should be set apart for these buildings. With that concession the missionary pioneers had for the moment to be satisfied.

During the next few weeks Leonard learned how near he had

could be allowed even to make the journey. A carpenter was required for the erection of the buildings; a teacher was needed for the proposed school. The first place was filled without much difficulty, but a teacher was so hard to find that Leonard and his wife made the matter one of prayer.

One day Leonard was paying one of his periodical visits to his wife in Kulawi when he heard a knock on the door. Opening it, he found a fine-looking young man, obviously a Menadonese, standing there. Answering Leonard's look of enquiry, the young man asked, "Can you please find me employment as a carpenter?"

"A carpenter? Well, I am sorry, but I have just recently taken on a carpenter at Kantewoe. What I do really need at present is a teacher."

"But I can also teach," came the surprising reply. "I possess a teacher's diploma, and I am a third generation Christian. My father was converted to Christianity in the north some years ago."

The Woodwards were delighted at what they felt was an answer to their prayers, and the young Menadonese was engaged as a teacher. Their joy was even greater when, during one of the evening meetings held with the Toradja comrades of Kulawi, the teacher and his wife knelt in consecration at the Mercy Seat. Confidence proved to be well founded, for the young couple were of great help in Kantewoe, supervising the erection of the school, translating songs and choruses into the local Oema dialect and helping Leonard himself to learn the why and wherefore of much that he saw about him.

(To be continued)

outside wall planks. It was quite the largest temple of its kind the Dutch officer had ever seen; later on Leonard found that it was one of the biggest in the whole of Celebes.

Into the shelter of this building, then, the two missionaries climbed that afternoon. They were glad to be alone—if only to have an undisturbed breather. And as they ate some of the provisions they had brought with them, they said a prayer of thanksgiving that at least they had reached the end of their journey.

"Here we are, inside this village fort, alive and well," smiled Leonard's friend. "This is Kantewoe at last, Adjutant, and these Toradjas are your people."

Leonard tried hard to share his companion's cheerfulness, but when he thought of his helplessness during that first contact with the headman, and the poverty of his experience of the East, he felt the breath of Giant Despair upon him until memory came to his aid. Then he remembered at his confirmation the kind hands of the tall, white-haired bishop laid upon his head in blessing; he heard once more the voice of Tom Kyle in earnest entreaty; he recalled the peace which stole into his heart as he knelt beside the little bed at home the night he gave himself in full surrender to God; he saw again the pointing finger and the place on the map which spelt Kantewoe—and heard the Colonel's question, "Will you go?"

Leonard closed his eyes and breathed a silent prayer for God's

help and with these recollections came reassurance. All would be well if God were with him, so he took courage.

Naturally enough, both Leonard and his wife were anxious to commence work among the people they had come to regard as "their own", but much had to be done before Mrs. Woodward

At the sight of Leonard and his companion, all the inhabitants of Kantewoe disappeared into their huts.



A Missionary Story by LIEUT.-COLONEL ALBERT KENYON